

Archaeologia Cambrensis,

A

RECORD OF THE ANTIQUITIES

OF

WALES AND ITS MARCHES,

AND THE

Journal of the Cambrian Archaeological
Association.



UN

VOL. II.

LONDON:

W. PICKERING, 177, PICCADILLY.

1847.

Manchester: Printed by Charles Simms and Co.

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Grant
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PREFACE TO VOL. II.

AT the commencement of the Second Volume of the *Archæologia Cambrensis*, the Editors cannot avoid congratulating the Antiquarian Public of Wales, and themselves, on the success which has attended this work. The expectations which they formed at the beginning of their undertaking have been amply realized; and, they have succeeded, as they flatter themselves, in centralizing and uniting, if not in awakening, a spirit of enquiry and research, as well as one of reverence and conservation, in many parts of the country.

The communications made in their pages, have been of a value fully commensurate to what they had anticipated; and their readers will, no doubt, do them the justice to observe that, but for the appearance of this work, many of these valuable papers might never have seen light, — or, at least, might have remained in their Authors' portfolios for an indefinite period.

In reverting to the labours of their friends and correspondents, the Editors, while expressing their warmest thanks for the ready zeal and hearty good will, with which their antiquarian brethren have supported them, would briefly call attention to the peculiar value of some of the more important articles of the First Volume. Thus the *Antiquitates Parochiales*, which might never have escaped from its MS. form, is now in course of publication. A connected and complete series of accounts of the Monastic Institutions of Wales, which will form an useful supplement to Dugdale, has been commenced; and thus the history of Llanthony Abbey has been drawn out in a manner that may be taken as a model of a complete and well-sustained narrative. The papers on Harlech Castle are certainly some of the most valuable ever communicated on such a subject to the antiquarian world; and they will, no doubt, lead to the compilation of one of the great *desiderata* of the day, — a complete *Castellarium Cambrense*.

The introduction of palæographic discussions is one of the most important branches of archæology which have occupied the pages of this volume.

Systematic surveys of county architectural antiquities have been commenced, and will be continued; while the communication of valuable documents, such as the Bulkeley MSS., and the papers connected with Merionethshire, shew that the value of these publications is beginning to be appreciated. The discoveries at Segontium, and the miscellaneous remarks of correspondents, are evidences of the interest taken in these matters, not only by local, but also by distant enquirers.

To crown, however, the combined efforts of Welsh antiquaries during this the first year of their united action, the *Cambrian Archæological Association* has sprung into existence, and promises to be a lasting instrument of good in promoting the study and preservation of the national antiquities of Wales.

While, therefore, the Editors would once more express their deep obligations to all their friends and supporters, they would request of them an active continuance of their aid, since it is only by the steady and combined efforts of a multitude of observers that the great cause of national archæology can be effectually promoted. On the other hand, their own humble services are at the command of any of their correspondents; and their constant aim will be to render themselves useful to all the antiquaries of Wales and its Marches.





Episcopal Palace Llandaff.
gateway.

Archaeologia Cambrensis.

No. V.—JANUARY, 1847.



CROMLECH AT BRYN CELLI DDU, ANGLESEY.

THIS is one of the most interesting remains of the kind still extant within the isle of Anglesey; not only on account of its size and form, but also for its antiquarian history, and its preservation. It is situated on the farm of Bryn Celli ddu, belonging to the Marquis of Anglesey, not a great way from Plas Gwyn, the seat of C. Evans, Esq., of Hên Blas, and now stands in the middle of an open field near the farmhouse. A most gratifying circumstance connected with it, and which may be mentioned at once, is, that Mr. Evans, fully aware of its value as a Celtic monument, has given

orders for surrounding it with a suitable fence, so that its farther decay may be retarded as much as possible.

Before going into any description of its present condition, we will quote the first account that has been met with concerning it. This was given by Rowlands, in his *Mona Antiqua*, p. 93, where, after alluding to various monuments of the same kind in this part of the island, he observes, — “There are also in Llandaniel parish, at a place formerly called Llwyn Llwyd, now Bryn Kelli, the remains of two carnedds, within a few paces of one another: the one is somewhat broken and pitted into on one side, where the stones had been carried away; the other having had its stones almost all taken away into walls and hedges, with two standing columns erected between them.”

Two engravings are given by him of these remains, which, however, being executed in the rude manner of his day, convey no farther idea of these carneddau than that the stones of which they were composed were all visible, and that they were not then covered with earth or turf. The work of destruction had, in fact, even then begun.

The next account given of this spot is by Pennant, in his *Tour*, vol. ii, p. 262, and in the following words:—“A few years ago, beneath a carnedd similar to that at Tregarnedd, was discovered, on a farm called Bryn-celli-ddu, near the seat of Sir Nicholas Bayley, a passage three feet wide, four feet two or three inches high, and about nineteen feet and a half long, which led into a room, about three feet in diameter and seven in height. The form was an irregular hexagon, and the sides composed of six rude slabs, one of which measured in its diagonal eight feet nine inches. In the middle was an artless pillar of stone, four feet eight inches in circumference. This supports the roof, which consists of one great stone near ten feet in diameter. Along the sides of the room was, if I may be allowed the expression, a stone bench, on which were found human bones, which fell to dust almost at a touch: it is probable, that the bodies were originally placed on the bench. There are proofs that it was customary with the Gauls to place their dead in that form in cells: but, they added to the head of each body a stone weapon, which served as a pillow; but nothing of the kind was discovered in this sepulchre. The diameter of the incumbent carnedd is from ninety to a hundred

feet. This seems to be that which Mr. Rowlands takes notice of in his *Mona Antiqua*."

It may be inferred from the above accounts, the latter of which is also given by King, in his *Munimenta Antiqua*, that in Rowlands's time, the larger of the two carneddau had not been opened so as to allow of the inner chamber being discovered: that in Pennant's time, the smaller of the carneddau had disappeared, together with the upright columns, or Meini Hirion, mentioned by Rowlands; but that the larger carnedd was still tolerably perfect, though the chamber had been opened and ransacked. At the present day (1846,) the appearance of the monument is exactly that given in the plate, as seen from the south east: and the tradition preserved on the spot is, that the stones have been removed at different times, to make or to repair walls.

All traces of the carnedd have disappeared except the earth and stones that still lie on the cromlech, where a tree had taken root, but is now withered and dead; and, also, on the top of the passage leading to the chamber. The ground, however, rises all around, making the base of a tumulus that now would measure not more than sixty-five or seventy feet across; and, the occurrence of a large stone on the outer circumference of this rise, would lead to the conjecture that originally it was surrounded by a circle of such blocks. The passage which led from the outside to the chamber within, runs from east to west, and now measures not more than eighteen feet in length, by about three feet in height, and two feet six inches in breadth: it is composed of six large stones on the northern, and five on the southern side; but on the latter, several stones are built in, exactly as is now done in the common stone fences of the country. The sides of the chamber or cromlech, which is correctly described as "irregularly hexagonal," are composed of single stones of the width of five feet four inches, four feet, six feet, four feet, and six feet respectively, allowing a space of only twenty inches for the entrance, which with a stone twenty-one inches wide, makes up the sixth side. The upper stone forming part of the roof, is eleven feet long, by six feet six inches wide, and fifteen inches thick. There was a second stone, placed in rather a slanting position on the northern side, which also made part of the roof, and is of rather smaller dimensions than the former. This has now fallen

off, and lies upon another by the side of the rest. The central pillar, spoken of by Pennant, lies prostrate in the middle of the chamber. The soil has accumulated within, and no traces of the "stone bench" are now observable. The upper stone, like many other smaller ones which formed part of the *carnedd*, is of grit; all the others are of chloritic schist; both sorts of stone being found within no great distance from the spot.

This monument forms a striking example of the gradual disinterment of similar remains: and, had the neighbouring peasants only removed the stones of the *carnedd* a little quicker, we might have heard it described, perhaps, as an altar, while the ruins of the passage would have been considered as the steps leading up for purposes of sacrifice. It also shews how fatally, but surely, the hand of man anticipates that of time; and, that the worst enemy of man's works, is man himself.

At the present moment, the upper stone rests on only three exceedingly small points of support; and these are very likely to give way by the mere effect of the weathering, when the whole will fall into ruin. We would, therefore, respectfully suggest to Mr. Evans, who has, in so praiseworthy a spirit, taken steps for its preservation, that some method should be adopted—and this would not be difficult—for preventing this catastrophe.

ANTIQUITATES PAROCHIALES.

No. IV.

MOSSOGLEN.

Hæc olim Principis Villa nativa erat, sic enim vassalis vernulisque datas terras solenniter nuncupavit Antiquitas: in tria allodia tempore Edw. 3. vulgo Weles determinata reperitur, quæ Extenta regia passim prædicat: primum allodium seu Wele est quod vulgo dicitur, Wele Ithel ap Davydd, quod tunc temporis tenuit Howelus ab Ithel, reddendo inde Dno Regi, quolibet trimestri termino, tres solidos et octo denarios. Secundum est allodium vulgo Wele Tegerin goch,

MOSSOGLEN.

This was formerly a native township of the prince; for so the lands given to the vassals and native slaves were expressly called, in former days. In the time of Edward III., it is found to have been divided into three allodial properties, commonly called weles, which the royal extent frequently makes mention of. The first allody or wele, is that commonly called Wele Ithel ap Davydd; held at that time by Howel ab Ithel, on the tenure of paying out of it to the king, every

quod eo tempore tenuerunt, Tegerinus ap Jeuan Ddu, et David et Jeuan ddu, solvendo inde Dno Regi pro quolibet trimestri spatio duos solidos, octo denarios, unum obolum, cum uno quadrante. Tertium est allodium vulgo dictum Wele Tudur Voel, tunc occupatum a Madoco ap Bleddyn, Adamo et Davydd goch et Evano ap Nest, reddendis inde Dno Regi pro quolibet trimestri termino 18 denarios cum uno obolo. Cæterum hæc tria allodia, præter hos redditus omnia consueta servitia cursusque (vulgo Cylchau) uti olim solebant Dno Principi, usque quo Villanagii mos perstitisset, exsolvere tenebantur, pro quibus demum cum hujusmodi servitia cursusque obsequendi pro rebus supervacancis existimarentur, ineuntibus tunc inde seculis pecuniarum summas statis temporibus quas Anglice Fines dixerunt, cum solutis redditibus, ex pacto Dno Regi solvendi usus inoleverat. Hic idcirco obiter prehensum vellem, quod quotquot terrarum inter Norwallos homines, non pro tiberis tenementis (vulgo freeholds) sed pro Villanagiis nativisque (uti vocitari solebant) recensebantur, quarum farrago frequens est in Regis Episcopique extentis istiusmodi terræ, ubicumque fuerint, a Regibus Angliæ sui sane juris, in feodo simplici (uti amant loqui) adrogatæ et assumptæ sunt, ac eo nomine a Questoribus suis quibuscunque gentium vitæ vel annorum termino, prætio præ manibus soluto, ad morem antiquum elocatae fuerunt: verum nunc temporis quorundam Regum inopia vel incuria, hujusmodi prope omnes terra qua Regiæ (ut puta King's land) solenniter dictæ, primoribus nostratum viris, præsertim qui apud Aulicos ære suo gratiores accepti, ut plurimum concessæ, ac demum venditæ sunt; eo tandem pacto, ut quid villanagium et liberum tenementum interfuerit, vix jam a promiscua turba internosci contigerit: quinimo nunc rerum gerundarum statu, omnia fiunt libera indiscrimi-

three months, three shillings and eight pence. The second, is the allody commonly called Wele Tegerin Goch; held at that time by Tegerin ap Jevan Ddu, and David ap Jevan Ddu, on the tenure of paying out of it to the king, every three months, two shillings and eight pence three farthings. The third, is the allody commonly called Wele Tudur Voel; then occupied by Madoc ap Bleddyn, Adam ap Davydd Goch, and Evan ap Nest, on the tenure of paying thence to the king, every three months, eighteen pence half-penny. These three allodies, however, besides those returns, were bound to pay all accustomed services and circuit payments, (commonly called cylchau,) as they had been formerly bound to do to the prince, while the custom of villenage remained; instead of which, in course of time, when services of this kind and circuit payments were considered as superfluous matters, the custom of paying by agreement sums of money to the king, at stated times, which, in English, are called fines, grew into a matter of settled use for all future periods. Here, therefore, I could wish it to be understood, that whatever lands amongst the men of North Wales were considered not as free tenements, (commonly called freeholds,) but as villenages and native, (as they used to be styled) — of which there is a frequent farrago in the royal and episcopal extents of land of this sort, were claimed and seized wherever they might be, by the kings of England as of their own right in fee simple, (as the expression commonly is :) and under that name were let out by the king's collectors, whoever they might be, for a term of life or years, a price being paid down according to ancient custom. Now, however, through the necessity or the neglect of some of the monarchs, almost all the lands of this kind, which are legally styled royal, (as being king's lands) have been com-

natim tenementa, quamvis in his novissimis acquisitionibus ab antiquis feudis, jus tenendi longe discrepit; ejusque discriminis hæc ratio ac præcipua nota est, scilicet, omnia villanagia vel terras nativas gravioribus, hac die Fisco Regio censibus (antiqui enim redditus erant) quam antiqua Feuda i. e. tenementa libera, onerari videntur. Hæc villula, duobus hisce seculis jam ultime elapsis, a præcelebri familia, viz. Mossoglen eo locata, maxime innotuit: primus autem qui hujus domus fundamina stabilivit, fuit Hugo ap Rhys ap Howel, filius Rhesi ap Howel ap Rhys de Bodowyr, ex prima conjuge, natu maximus e Lowarchana origine, Jerwerthino stemmate ortus, quem Parens (ut fertur) nuptiarum causa, toto fere asse exhærebat. At stirps hæc resecta (sic Deo placuit) pleniores in hoc solo egit radices, pluresque in eo quidem florentiores restirpescebat, a qua grandiori propagine Dominus Arthurus Owen, Baronettus, vir amplissimus, qui materno sanguine hoc toto potitus hæredio, ex latere vero paterno jure Dominus Audoenus Wynne de Glascoed in agro Arfoniensi, Dominus Hugo Wynne de Trejorwerth, maternoque Dominus Johannes Evans Antistes Bangorensis, admodum Reverendus, Dominus Audoenus Hughes in ore mihi semper celeberrimus; viri sane spectatissimi, alique suum ducunt prosapiam, locoque honori sunt, domumque præclare illustant.

monly granted, and ultimately sold, to the chief men of our country, especially to those, who, by their wealth, had any influence at court; so that it is hardly possible, at the present day, to distinguish amidst the common mass, what may have been a villenage from a freehold. Indeed, in the present state of conducting matters, they have all become freeholds, indiscriminately; although, in these newest purchases, the right of tenure differs widely from the ancient fiefs. The nature and principal mark of this difference is, that all the villenages or native lands, seem at the present day, to be burthened with heavier taxes (formerly called returns) payable to the royal chest, than the ancient fiefs or freeholds are.

This small township, for the last two centuries, has been principally known from the honourable family of Mossoglen, settled within it. The first person who established the foundations of this house, was Hugh ap Rhys ap Howel, eldest son of Rhes ap Howel ap Rhys of Bodowyr, by his first wife, descended from Lowarch, of the branch of Ierwerth; whom his father, as is said, disinherited of almost every penny, on account of his marriage. The stock, however, thus cut off, (so it pleased God,) struck out larger roots in this soil, and sent forth more numerous and more flourishing stems; from which larger offset Sir Arthur Owen, Bart., a gentleman of great wealth, who obtained all this property by his mother's side; Mr. Owen Wynne, of Glascoed, in Carnarvonshire, and Mr. Hugh Wynne, of Trejorwerth, by right on the father's side; and, again by the maternal side, the Right Reverend John Evans, Bishop of Bangor, and Mr. Owen Hughes, a gentleman who must always be honourably mentioned by me; all of them, persons of the highest character, and others, deduce their descent: being at once an illustration to the place, and an honourable distinction to their family.

BOD DRUDAN.

Nomen maxime antiquum, quod hic præ se locus fert, ab Druidum inferorum consortio olim inditum, mihi hariolari alibi contigerat. Villa inops et perexigua est, conditione nativa, complectens tempore Edw. III. unum duntaxat allodium, tunc nuncupatum Wele Gronw Voel, tenente eo tempore Howel ab Ithel, qui Regi pro redditu solvebat quolibet anno sex solidos et novem denarios. Terra hæc avenacei grani secaliceque industria colonorum bene ferax est: perstitit nativo jure in Regum manibus ad Virginis Reginæ tempus, quum Hugo Hughes, de Plascoch, tunc Regius Nordwalliæ attornatus, eam una cum allodio contiguo, viz., Cefn Mossoglen, tenentium veterum evictione, prætio soluto suam fecerat, a quo Dominus Rogerus Hughes hanc villulam una cum Cefn Mossoglen, nunc tertius possidet hæres.

BOD DRUDAN.

This place bears a very ancient name, which I have elsewhere had occasion to conjecture was derived from an assembly of the lower order of Druids. The township is poor and very small, native by condition, and comprising in the time of Edward III., only one allody, then called Wele Gronw Voel. It was held at that period by Howel ab Ithel, who paid annually, to the king, six shillings and nine pence. This district, through the industry of the farmers, is tolerably productive of oats and rye. It remained under its native tenure in the hands of the king until the time of the Virgin Queen, when Hugh Hughes, of Plas Coch, then royal attorney for North Wales, made it his own, by purchase, the old tenants being turned out; together with a contiguous allody, viz., Cefn Mossoglen. And from him, Mr. Roger Hughes, the third by succession of inheritance, holds this little township, together with Cefn Mossoglen.

TRE BILL.

Hæc olim dicta Tre feibion Pill, hoc est, Villa filiorum cujusdam Philippi, ut Extenta prædicat: ex hac Extenta videtur hanc Villulam tempore Edw. Regis Angliæ tertii, in duo allodia vel Wele fuisse discriminatam: primum in allodium vel Wele Brochvael, in quo, ea tempestate, suas terras occupaverunt Evanus Moel et Dithic verch Tegerin i. e. filia Tegerin, reddendo inde Dno Regi quolibet trinorum mensium spatio pervoluto septem solidos et sex denarios. Alterum allodium in hac villa vocatum est Wele Idnerth, cujus terras eo tempore tenebant Evanus ap Llowarch, et Evanus ddu ap Llowarch, qui co-hæredes illius prædii existere, pro quo solvebant, quolibet trimestri termino, Dno Regi sex solidos, unum obolum cum uno quadrante. Cæterum quilibet

TRE BILL.

This was formerly called Tre Feibion Pill, that is, the township of the sons of some one named Philip, as the extent informs us. By this extent, it appears that this township in the time of Edward III., of England, was divided into two allodies or weles; first into the allody or Wele Brochvael, in which at that period, lands were held by Evan Moel, and Dithic verch Tegerin, or the daughter of Tegerin, on condition of paying thence to the king, every three months, seven shillings and sixpence. The other allody in this township, was called Wele Idnerth; the lands of which were then held by Evan ap Llowarch, and Evan ddu ap Llowarch, coheirs of that property, for which they paid to the king, every three months, six shillings and three farthings. Every one, how-

hæredum hujus villæ, Wallicorum Principum tempore, sectam molen-dino de Rhossir, cum opere manerii (uti solebant) et cursum Stalonis et Rhaglottii præstari tenebantur, red-dendo quoque pro quolibet Relevio decem solidos et totidem pro quolibet Amobro, quando acciderint, ut ex Extenta Regia, si placet, videre licet. Verum cum in hæc verba admodum barbara, viz., Stallo, Rhaglottus Rele-vium, Amobrum, et hujusmodi, enar-randa res incidenti causam dederat, hoc igitur loco, ut quid quæque eorum sonant quispiam capiat edocere, mihi video affatim expedire: quapropter enim hoc loco, præsertim, intellectum a quoque lectore vellem, quod in antiquorum Britonum regimine, suis Principibus Primariisque viris sua vectigalia, quam maxime ex tenen-tibus, vel rerum necessitudine vel casu, erogata fuerunt; idcirco præsto convenire visum est, cum Principes sua maneria peragrabant, eoque ritu vitam quasi per transitum e loco in locum agebant, convenire (inquam) tunc visum est quod quisque ex tenen-tibus hujusmodi suum Principi officium præstare teneretur; hoc est, unus equis, alter canibus, hic accipitricibus, ille raglottis i. e. tributorum collectoribus, sua quisque vice victum commeatum que (ut in Extenta Regia passim videre est) præstandi, vel pro illis nummos solvendi, cursum absol-veret; cursusque illi uti vocabant cylich stalon, cylich dowrgon, cylich hebogyddion, cylich rhaglon, id est, equorum, canum, accipitrum, et æconomorum Principis vices opitulandorum, in multis locis olim legæ lata impositas, nostra vernacula indigitant, consilium autem modo ex casu et contingenti hujus modi tenentium non pauci pro heredis morte Relevium, et pro puellarum viduarumque stupro, Amobrum, impositâ multâ, exantlari tenebantur. Favete linguis, sic enim barbararum rerum insuetæ voces quum gestæ rei enar-randæ inserviant, a nobis non incom-mode usurpantur.

ever, of the heirs of this township, were bound, in the time of the Welsh princes, to pay suit to the mill of Rhossir, with Manor-work (as it was called), and the circuit-payments of Stalonage, and of the Rhaglot; paying also for each Relief ten shillings, and as many for each Amobrum, whenever such might happen, as may be seen, if desired, from the Royal Extent. Since the matters which I have to relate, have given cause for the employment of these barbarous words, viz., Stalo, Rhaglot, Relief, Amobrum, and such like, I think it my duty briefly to explain in this place what each of these terms signifies, so that any one may be able to comprehend it. I would, therefore, desire the reader to understand, and in this place more especially, that under the system of the ancient Britons, the princes and the chief men derived their revenues principally from their tenants, either by the necessity of the case, or by accident. It was, therefore, soon found convenient, when the princes were going the round of their manors, and thus were leading a kind of life of passage from place to place,—it was found convenient, I repeat, that every one of the tenants of this kind, should be bound to perform each his own peculiar duty to his prince; that is to say, one for the horses, another for the dogs, one for the hawks, another for the rhaglots, or tribute collectors: so that each, (as is commonly to be seen in the royal extent,) might go through his due course, each in his own turn, by furnishing food and provisions, or by paying money instead. And these courses or circuit-payments, or as they termed them, *cylich stalon*, *cylich dowrgon*, *cylich hebogyddion*, *cylich rhaglon*; that is to say, the turns of supplying the horses, dogs, hawks, and stewards of the prince, formerly imposed in many places by a specific law, are indicated in our common national speech. In a similar man-

Villa hæc conditione nativa erat, olim Principum Wallicorum, dein Regum Anglorum vernulis occupata, itaque antiquo ritu perstitit ad Elizabethæ Reginae ævum, quo tempore Ludovicus Owen ap Meyric de Brondeg, hanc villam cum aliis terris, quas prætio facto e corona acceperat, suas fecit, et nunc una cum Brondeg ad Familiam Bodoenianam e re pertinet.

Termini hujus villæ a vicinis terris sejuncti sic modo percurti sunt, viz. a Malltraeth ad Cae Dafydd ap Morgan, exinde ad Cefnmawr, a quo rursum prorsum circumeundo Tir glan y morfa, itur ad Rheol y maescyd, alias, Lon y digoed, ex hoc iterum ad Malltraeth. Jam possessa est a Dno Arthuro Owen, Baronetto, et cum aliis ibidem terris, colonis pro more qui annuos solvunt redditus, allocatur. Terra hæc cum proxime sequenti suapte maxime valet virtute.

TRE CARWEDD.

Hæc villa ejusdem cum præcedenti naturæ est, familiæque de Brondeg prætio soluto concessa ac demum ad Bodoenianam domum devoluta: olim autem in tria allodia dispartita reperitur. Primo nimirum in Wele Meibion Moel, quod tum pridem in manus Principis deveniebat. Antiqui illius assizarum, (ut vocant) redditus, pro quolibet trimestri termino, sunt

ner, according to accident and contingencies, many tenants of this kind, were bound to pay a relief, for the death of an heir, and an amobrum, for the deflowering of virgins and widows. You must excuse me; for the employment of these unusual names of barbarous things is not improper, since they serve to elucidate the matter I have to treat of.

This township was native by condition, and formerly occupied by the serfs of the Welsh princes; but afterwards by those of the kings of England. It remained in this ancient condition until Queen Elizabeth's days; at which period, Lewis Owen ap Meyric, of Brondeg, obtained possession of these lands, together with others which he had purchased of the crown: and it now belongs, together with Brondeg, to the estate of the Bodowen family.

The boundaries of this township, as separating it from neighbouring lands, have thus been lately gone over, viz., from Malltraeth to Cae Dafydd ap Morgan; thence to Cefn Mawr; from whence again, by a circuit round Tir glan y Morfa, to Rheol y Maescyd, otherwise called Lon y digoed; and from hence again to the Malltraeth. It is now in the possession of Sir Arthur Owen, Bart.; and, with other lands thereabout, is let according to common custom, to farmers who pay an annual rent. This district, with the one immediately following it, is valued for its peculiar excellence.

TRE CARWEDD.

This township is of the same nature as the preceding one; and, having been granted to the Brondeg family, on payment of a sum of money, has at length devolved to the house of Bodowen. It is found to have been formerly divided into three allodies. First, into the Wele Meibion Moel, which was originally in the prince's hands; and the an-

5 solidi et 5 denarii. Secundo, in allodium seu Wele meibion Hwva, quod tempore Edw. III. tenuere Dafydd dew, Howel Moel, alii que hujus terræ cohæredes, qui reddiderunt Dno Regi ad quemlibet trimestrem terminum, 3 solidos, 8 denarios cum uno obolo. Tertium allodium nomine Wele Garwedd, a quo nomen accepit villa, eadem tempestate hos tenentes aluit, nempe Lowarchum ap Llowarch et Iorwerthum ap Llywarch cum aliis cohæredibus, qui fisco regio ad quemlibet trimestrem terminum 5 solidos, 5 denarios, ut olim ex Regia Extenta patuit, reddere tenebantur. Omnes hujus villæ coloni sectam ad moleninum Dni de Rhossir, et opera manerii facere, sunt obstricti; atque pro quolibet Relevio, decem solidos, totidemque pro quolibet amobro, cum stalonis et rhaglotti vicibus obundis præligati sunt, ut ex extenta patet. Limites hujus villulæ ab accolis descripti hi sunt, viz. incipiendo a palude de Malltraeth tenditur per Rheol y maescyd ad Cae maes y clochydd, a quo circumeundo Rhandir ad Crochan Caffo, exinde per fossam Caenewydd rectâ ad paludem de Malltraeth. Hæc vero cum præcedenti terra crebris colliculis confragosa, sed quia plana est præ marris paludisque vicinia, admodum fertilis et grano et gramine colonorum industriæ satis copiosæ retribuit. Toto est cum finitima jam dicta Dni Arthuri Owen, Baronetti, quæ tenentibus in prædiola distributa, pro annua mercede elocatur.

LLANGAFFO.

LLANGAFFO Parochialis Capella est ultimæ dictæ Ecclesiæ de Llangeinwen, divo Caffo (Cavi Britannici vulgo Caw o Frydain filio) dicata. Capella hæc,

cient returns of its assizes (as they termed them) were five shillings and five pence, every three months. Next, into the allody or Wele Meibion Hwva; which was held in the time of Edward III., by Dafydd Dew, Howel Moel, and other co-heirs of this land, who paid to the king, every three months, three shillings and eight pence half-penny. The third allody, by name Wele Garwedd, from which the township was called, supported in those times the following tenants, viz., Lowarch ap Llowarch, and Iorwerth ap Llywarch, with other co-heirs, who were bound to pay into the royal treasury, every three months, five shillings and five pence, as formerly appeared by the royal extent. All the farmers of this township were bound to do suit at the lord's mill of Rhossir, and to perform manorial work; and to pay for every relief ten shillings, and as many for every amobrum; with the taking of their turns for stalo and rhaglot. The boundaries of this small township, as described by those dwelling on the spot, are the following, viz.: beginning from Malltraeth marsh, it stretches by Rheol y maescyd to Cae maes y clochydd, from whence, by a circuit round Rhandir, to Crochan Caffo; and thence, by the ditch of Caenewydd, straight to the Malltraeth marsh. This district, with the preceding one, is broken up by frequent small hills; but, where it is near the sea and the marsh, it is flat, and gives a good return to the labours of the farmers, in hay and corn. It is altogether, as well as the adjacent district already mentioned, in the possession of Sir Arthur Owen, Bart., and is let out to tenants, in small farms at an annual rent.

LLANGAFFO.

Llangaffo is a parochial chapel of the last-named church, Llangeinwen, and is dedicated to St. Caffo, (the son of Cavius Britannicus, commonly

præ matris suæ humili statu, in loco admodum conspiciendo, insurgit: suam sub se habet Parœciam quæ amplexu suo has colligit villulas, nempe Trefjosseth, Rhandirgadog, Treverwydd et Dinam, quarum quæque suo loco, quod notandum meruit, brevi sit acceptura.

known as Caw o Frydain.) This chapel, in contradistinction to the low situation of its mother church, is elevated on a conspicuous spot; and has under it a parish, which embraces the following small townships, viz.: Tref josseth, Rhandirgadog, Treverwydd, and Dinam; of which, each shall receive, in its due place, the notice it deserves.

ORIGINAL DOCUMENTS.

PERIOD OF THE CIVIL WAR.

[The following MS., which has been communicated to us by our valued correspondent the Rev. John Jones, of Llanllyfni, forms an interesting addition to the document of the same nature which emanated from the republican party in Anglesey, published in vol. i.]

5. *Jany. 1649. The information of Thomas Wynne of Bodvean gent., forwarded to the Committee of the County of Caernarvon,*

THAT THOS. Glynne of Plasnewydd Esq., Edmund Glynne of Brynygdwion and Richard Ellis of Bodychain, in the County of Caernarvon, Gents., are professed enemies unto the Parliament and their several estates now under sequestration: that in the month of June 1648 these persons knowing that Sir John Owen had with his forces resolved to depart this County, and to remain himself with Langdale or Lougharne, did by themselves and others at their instance, about the time aforesaid, procure and labour the said Sir J. Owen to alter his purpose, and by the importunate and urgent solicitation of the said persons, the said Sir J. Owen began an insurrection and second war in the said County against the Parliament.

That by the means and procurement of the said Thos. Glynne, Edw. Glynne and Richard Ellis, or one of them and their instruments, the said Sir J. Owen was chiefly induced to engage and set on foot the said insurrection and second war against the Parliament, wherein a battle was fought and divers of the well affected slain, and in particular one William Lloyd Esq., then high Sheriff of the said County, whose

death was principally imputed unto the said persons, as the occasioners and seekers thereof:

That the said persons in the month of July 1648 were confederated with the revoltors in the County of Anglesey in their rebellion which happened then; kept correspondencies and intelligence with the principal actors and contrivers of the said revolt against persons living then in the County of Caernarvon under the protection of the Parliament; and the better to accomplish their horrid purpose and put in practise their inveterate malice upon all occasions of advantage and opportunity, did observe the actions of Colonel Jones a member of this honourable House; who in the month of July last, being accompanied with Thos. Madryn Esq., high Sheriff of the said County, Captain Glynne and some others well affected, on their way from Caernarvon aforesaid unto Pwllheli, another Town of the said County, with the intent to settle there the affairs of the said County for the service of the Parliament; the said persons having knowledge thereof, did forthwith contrive a letter from themselves or some of them directed unto Captain Thos. Williams and others then in the County of Anglesey in arms against the parliament: the said letter was by the said persons or some of them, sent away in a secret manner by an old woman, thereby advertising the said Captain Williams and the said other persons, to whom the said letter was directed, of the purpose and proceedings of the said Col. Jones and the other gentlemen with him, and further urging unto the said Captain Williams and the rest, that it was an easy and a feasible matter for the said Captain and the others with a small force to take and apprehend the said Col. Jones, and the other gents with him, if he would come and take the advantage: and that copies were made of the said letter and sent abroad and dispersed in the said County of Anglesey amongst the malignant gentry of the said County then in arms against the Parliament:

That Griffith Glynne Gent., one of the sons of the said Thomas Glynne did in the town of Caernarvon, in scornful and contemptible language, about April last, abuse the authority of Parliament, and in menacing words said then unto one Captain Glynne a Justice of Peace and one of the Commissioners of the County of said County, that he did

not value his power, meaning Captain Glynne's authority under the Parliament, and that his time would come; and that in conversation and speech the said Griffith Glynne is deep malignant and permitted to examine the composition of Delinquents of Caernarvon, the which the said Griffith Glynne doth take for a colour to give out the actions and proceedings of the Parliament, which the said Glynne will convert unto an advantage upon the least opportunity against the Parliament:

That in regard the said Thos. Glynne, Edw. Glynne, Richard Ellis, Griff. Glynne are inveterate enemies unto the Parliament and deeply guilty of the said insurrection and war in the said county of Caernarvon, and will upon the least advantage stir up new troubles and commotions against the Parliament and public peace of the county, it is desired that the said Persons may be exempted from the intended Act of Composition of Delinquents' Estates, and their persons forthwith apprehended and secured, and also tried by martial law for the blood spilt in the said war by their procurement, and such condign punishment inflicted upon the said persons, as the merits of their offences do deserve.

LETTER FROM OWEN WYNNE, TO HIS FATHER
SIR JOHN WYNNE.¹

[The letter, which we now subjoin, is of a date anterior to the foregoing document, and on a subject very different in its nature. We are indebted for it to the kindness of an Antiquary in Glamorganshire, whose MSS. collections are very valuable and extensive.]

Sir, my humble dutie remembered,

Yow shall receive by the bearer a cypres² hattband for your hatte that be sent downe, as also two bitts with gilt bosses, a large button for your riding coate, which was sent downe the last weeke, the sweete meates yow writte for I

¹ Vide Pedegree in Wynne's *History of the Gwydir Family*. On the death of his two elder brothers, he succeeded to the baronetcy. Sir John Wynne died in 1626, aged 73.

² In the curious inventory of Sir John Wynne's wardrobe, drawn up by himself, and printed in Pennant's *Tour in Wales*, vol. iii. p. 405, mention is made of "five cipres hatbands."

have sent also by one John Jennings a carrier of Chester in a box this Satterday to Mr. Drynkewatere's with some oranges & lemons the best that he had at this tyme. I had sent yow in another box with a trunk to Chester Satterday last another box of Banketting¹ stuffe imagyning you had bought some at Bewmores in the ship, but fyndinge by your letter sent with Wm Holland, that yow had bought none, I have sent more at this tyme least that weare not enoughe to serve the turne. I have sent yow inclosed a receipt to make the Frenche bread or Spaw bread which I had (by chaunce) of one that baked it and brought me some to see and tast off, I believe it will give you good content because it is savourie bread & light of digesting, it will not keepe above a day and a haulfe good for after it will grow as hard as a stone.

I was fayne to send your parcells doune at three tymes in respecte I could not lerne the certeyntie of Sir James Whitlock's coming to Wales. There was one trunke with parcelles sent to Oswestrie Saturday last was fortnight by one Reignald a carier to be delivered to Mr. Crosby and by him to be sent yow, and there was sent by one Carter a carier of Chester together with a box of sweetmeates and some capers² to Mr. Drynkwater's of Chester with a letter to him entreating him to send them with all speed to you. And now lastlie this Satterday I sent yow another box with oranges & lemons & some other sweetmeates by one Jennings a carier of Malpas to be delivered Mr. Drynkwater of Chester for you. Your clothes I sent by Sir John Bodvell's³ foote post long a gone which I hope are all come sound ere this.

The parliament ends for certayne one Satterday next, the house is enjoyned in the meane not to meddle with anie new busynes but to perfecte the actes against that tyme.

The duke⁴ is verie sike still, some say of a tertian fever but now it is reported that he is sike both in bodie & mynd & as much as thought he were distracted, he hath been lett blood 4 tymes alreadie and on Satterday last being lett blood

¹ Materials for a banquet.
the use of capers.

² This appears to be an early instance of

³ Sir John Bodvill married Elizabeth, daughter of Sir John Wynne.

⁴ George Villiers, created Duke of Buckingham, A.D. 1623; assassinated in 1629.

he caused himself to be caried in a chayre to St. James's to the prynce beeing so weake as that he could scarce stand and then was caried to York house¹ to see them build there where he fell in a rage upon the sudden & sayd he would have the house pulled down & buylt anew after another fashion & this contrarie to the doctor's advice, so he is kept close so as none can come to speak with him.

I have out the particular at last for the Greene Wax and the prynce's pleasure signified under it & the lease is in drawinge, yet it hath had some Rubbes of late by Sir John Vaughan's brother who did petition against it by the setting on of John Griffith.

Heere is a speeche (how true I know not as yet) that the lord president² of Wales will vysitt our Country this summer & so from you will go round about the country everie where, as sone as I can learne his resolution I will send yow word with all speed possible.

With my prayers for your health I rest ever your obedient sonne

OWEN WYNN.

London this 24 May 1624.

Morgan Wynne is not in towne at this tyme, as sone as he comes I will take the towneship of Llanrwst of him. I doe not feare that Sir Peter Mitton meddles with it. Sir Peeter Mutton doth persuade my lord³ to buy the marle of Wm. Holland & would make him believe it is worthe 50 li a year, I believe in the end it wilbe yours, for none els will buy it, except Sir Roger Mostyn⁴ & for such a Bargen you neede not want money if my brother Sir Richard will speak for it. Bradford's land is in the fraunchises of Carnarvon and comes in chardge everie yeare. I will bringe with mee a copie of it. it must be here, for it was proved by inquisition & is mentioned in the chardge. My lord treasurer⁵ is downe the wynd & layd up in the towre and

¹ In the Strand, London, "magnificently rebuilt by the Duke of Buckingham." Britton's *Beauties of England*, vol. x. part 4, p. 244.

² W. Compton, Earl of Northampton, K.G.

³ An endorsement, in a more modern hand, says, Sir P. Mutton would persuade Lord Keeper Williams, to buy Marle of William Holland.

⁴ Sir Roger Mostyn married Mary, daughter of Sir John Wynne.

⁵ Lionel Cranfield, Earl of Middlesex, "was condemned to a great fine, to a long and strict imprisonment, and never to sit in parliament during his life." Vide Memoir, in Lodge's *Portraits*, vol. vii.

the wisest heere are affrayd least he be let loose agayne & restored—the King will hardlie find such another to serve his turne.

To the honored my verie
loving ffather S^r John
Wynne Knight & barronett
at Gwydder.

THE SEAL OF SIR JOHN DE AVENE.



THE seal of Sir John “de Avene,” or, as the name is commonly written, “Avon,” appended to a grant of the Monastery of Margam, Glamorganshire, 1330, is remarkable from the introduction of the crest—the Holy Lamb. The shield, argent, three chevrons gules, is the bearing attributed to Jestyn ap Gwrgan; which, with the same crest, is still borne by several Glamorganshire families, descendants of that chieftain. The signet is, “S. IONIS DE AVENE.”

Sir John de Avon was fourth in descent from Cradock, the eldest son of Jestyn, and is said to have married the daughter of Sir Thomas de Barry. Sir Leyson de Avon, the father of Sir John, married the daughter of Sir Edward de Sully. We have not met with her Christian name in any collection of pedigrees; but, in all probability, the “Margareta Domina de Avene,” noticed in a deed of 1341, to which the Abbot of Margam is a party, refers to this lady. She is termed the mother of Sir John; and her seal impales her husband’s, bearing with her own, O. two bars, G. Sully.

For further particulars as to the Avon family, we would refer to Sir Thomas Phillipps’s *Glamorganshire Pedigrees*, pp. 9, 11, 28. Of Aberavon castle, said to have been built by Cradock ap Jestyn, scarce a vestige remains: it stood near to the parish church, and close to the line of the projected South Wales railway. The parish is separated from that of Margam by the river Avon.

Nov. 12, 1846.

T.

THE SEAL OF THE ARCHDEACON OF MERIONETH.



THE seal, an engraving of which is given above, is taken from the original in the Ashmolean Museum, at Oxford. It seems to have been the official seal of the Archdeacon of Merioneth, and contains a representation of the Trinity. The design is one of common occurrence in continental iconography: and indicates the Father seated on a throne, with the Son, crucified, between His knees; and the Holy Ghost, in the form of a dove, proceeding from the mouth of the First Person. The same representation is to be met with, on a larger scale, upon the monumental brass of the Bulkeley Family, in the chancel of Beaumarais church. Below is a Death's head, with a garland emblematical of the victory over death. The seal is cut in box wood. It must, no doubt, have been presented to the museum by a former Archdeacon, or the representatives of a deceased one, and on either supposition, very improperly so. It is well known that, not only the higher Ecclesiastical Functionary, but also Rural Deans had once their official seals, for the furtherance of their processes; and also, in the case of the Archdeacons, for the secular purpose of leasing their possessions. In these advanced times, when Archdeacons *can write their names*, and also considering they are no part of a corporate body, as such, the seal may have become useless, and need not, therefore, be claimed as *stolen goods*.

When the three Archdeaconries of St. Asaph, Bangor, and Anglesey, were united with their respective Sees, that of Merioneth remained unannexed and intact, owing, perhaps, to

its poverty; and, with more or less frequency in succeeding incumbents, has exercised its visitatorial duties, and is endowed, as with other small matters, so with procurations on each living in its jurisdiction, as at present. The Deaneries of Dyffryn Clwyd and Arustley, both of which were previously exempt from archidiaconal power, together with that of Lley in Arfon, severed from the Archdeaconry of Bangor, have lately been added to this cure. It remains, however, to its honour, the most antient Archdeaconry in North Wales, because the others have been so newly modified, as to be, in fact, new erections; which cannot be said of this, as it has been curtailed of nothing.

Ruthin, Oct. 22.

R. N.

NOTES FROM THE RECORDS OF INQUISITIONS,

HELD FOR THE COUNTY OF MERIONETH,

In the reigns of Edward III., Richard II., Henry VI., Henry VII.
and Henry VIII.

No. II.

INQUISITIO capta coram Llewelyn Vychan ap Enion ap Llewelyn, Coronatore, apud villam de Nanney, die lune post festum Sancti Johannis port' lat', [ante Portam Latinam,] anno 31 Henrici 6, [7th of May 1453,] tam per sacramenta villatæ de Nanney, quam per sacramenta quatuor villatarum sibi propinquiorum,¹ videlicet, BIRTHDUR, GARTHGYNVOR, GARTHMAELAN, et DOLGLEDER, quam per sacramenta proborum et legalium hominum, videlicet, IEUAN ap YNYR bach, DAVYD ap IEUAN ap TUDUR, GRUFFITH ap YNYR ap LLEWELYN, GRUFFITH ap YNYR ap IEUAN ap ENION, ENION ap GRUFFITH ap GWYN, RYS ap GRUFFITH ap IEUAN VYCHAN, IEUAN LLOYD ap HOWELL, YNYR ap HOWELL ap IEUAN ap MADOC, GRUFFITH ap EDNEVED ap GRIFFRI, IEUAN ap ENION ap MADOC, HOWELL ap IEUAN y DRE, MEURIC ap GRUFFITH ap IEUAN LLOYD, YNYR ap GRUFFITH ap IEUAN ap ADDA, GRUFFITH ap GRIFFRI ap LLEWELYN, ap IEUAN VYCHAN, et HOWEL ap GRUFFITH ap ADDA ap IEUAN, qui dicunt quod RYS ap GWILIM ap IEUAN LLOYD ap GRUFFITH

See Statuta de Rothelan, in *Record of Caernarvon*, p. 121.

ap Grono, de Nanney, in Ednyved ap Madoc ap Llewelyn ap Rys, insultum fecit, et eum felonice interfecit. 190.

Harlegh, coram Thoma Burnby, vicecomite, in turno anno 31, per sacramenta Ithel ap Iorwerth ap Enion, Rys ap Ieuan ap Enion, Rys ap Gruffith ap Griffri, Gruffith Vychan ap Llewelyn Sais, Meredith ap Iorwerth ap Meredith, Llewelyn ap Enion ap Grono, Gruffith ap Llewelyn ap Coz [Coch], Ieuan Moel, Meredith ap Llewelyn ap Ieuan Vychan, Ednyved ap Gruffith Lloyd, Howell ap Ieuan ap Llewelyn, et Meredith Vychan ap Iorwerth ap Meredith, [qui] dicunt Gwilim ap Einus ap Madogyn, de Garthbeibio, furat [sic] apud Trawsfynydd, 12 vaccas de bonis Gruffith ap Madoc ap Ieuan ap Madoc, et quod Ieuan Goz [Goch] ap Llewelyn ap Gruffith ap Ieuan Lloyd, John Badi, et Hwlkin ap Ieuan Baz [Bach], de Malloyd, yom' furat [sic] de bonis David ap Ieuan ap Enion ap Iorwerth, Dai ap Yonkus, Ieuan ap Ririd ap Ieuan ap Ririd, apud Trausfynydd, furat [sic], et Ynyr ap Ithel Banwr, apud Llanaber, furat [sic] catalla Howell ap Ieuan ap Gwyn, Howell Lloyd ap Matto, et Angharad verch Ieuan Gethin, et quod John Badi de Festinioc et Gruffith ap Rys ap Inus furat [sic] catalla Yonkus ap Cad.' 191.

Apud Dolgelgelly [sic] coram ut predicatur, per sacramenta Gruffith Derwas, Gruffith ap Aron, Meurig Vachan, Gruffith ap David Vychan, Rys ap Gruffith ap Ieuan Vychan, David ap y Gove, David ap Ieuan ap Tudur, Ieuan Vychan ap Gruffith ap Gwyn, Dio ap Howell ap Enion, Enion ap Grono ap Llewelyn, Ieuan ap Ynyr Baz [Bach], et Rys ap Howel ap Cadwgan, quod [sic] dicunt quod Thomas ap Howell ap Griffith Bach, de Llan-nvg [?],¹ apud Garthgynvou, quandam domum Howell ap Gruffith Derwas cremavit, et quod Ynyr ap Ithel Banwr, de Llanbedr, furat [sic] bona Ieuan Vychan ap Gruffith ap Gwyn. 191.

Inquisitio capta coram Galfrido Johnson, et Viviano Collier, 31 Henrici 6, per sacramento Johannis Barmvill, Ricardi Barmvill, Johannis Clifford, Reinaldi Clidro, Johannis Holland, Galfridi Holland, Johannis W^mson, Vivion W^msson, Roberti Pratty, Jack Pratty, Galfridi Baylton, Galfridi Barker, Johannis Jakson, Praty [?]² Johannis filii Thome

¹ Perhaps "Llanvghllyn"—Llanuwchllyn.

² Evidently an omission occurs in the M.S. here.

Pratty, Johannis filii Vivion Palkws, Edwardi Benet, Johannis Edmundson, Johannis Sam^{lo} [?], Thome Smyth, qui dicunt quod Johannes. [sic] 192.

Inquisitio capta apud Carnarvon,¹ 32 Henrici 6, per sacramenta Madoc ap Iorwerth ap Madoc, Madoc Vychan ap Iorwerth ap Madoc, Ieuan ap Llewelyn ap Dicus, Gruffith Vachan ap Llewelyn Sais, Josyn Predyr, Ieuan ap Llewelyn ap David ap Ieuan, Ieuan ap Jonkus vab Llewelyn ap Ieuan Vychan, Ieuan ap Ynyr ap Howell, Rys ap Dio ap Blethin, Ieuan ap Howell Gethin, Llewelyn ap Rinallt ap Llewelyn Vychan, Llewelyn Sais ap Llewelyn Vychan, Enion ap David ap Ieuan [?] et Llewelyn ap Madoc ap Tudur, qui dicunt quod Howell ap Gruffith ap Madoc ap Gruffith, de ffestinioc, Day Whith, de Penanlliw, knav, apud ffestinioc, furat [sic] bona Howell ap Llewelyn ap Madoc, et Robyn ap Gruffith ap Madoc ap Gruffith de ibidem; Llewelyn ap Gruffith ap Enner, de eadem, apud Llanvrothen, cepit 12^d de bonis Rys ap Hulkyn; Gruffith ap Dicus Whith, de Llanvyllin, cum Howello ap Gruffith ap Madoc, predicto, [cepit] xx bovemculos, et 30 vaccas, et Ieuan ap Hofa ap Tudur, de Gartheing knave, et Guttun ap Owen ap David Lloyd, de Trecowenny in Powys, ap Llanwllyn, insultum fecit super Ieuan ap Sir Howell et prisonā &c: [sic].

Capta apud Harlegh, coram Thoma Burnby, 32 Henrici 6, per Sacramenta Howell ap Ieuan ap Llewelyn, Meredith ap Llewelyn ap Ieuan Vychan, Iorwerth ap Gruffith ap Tudur, Ieuan ap David ap Llewelyn, Gruffith ap Gwilim Powys, Meredith ap Ieuan ap Llowargh, Madoc ap Dicus ap Iorwerth, Gruffith ap Iorwerth Voyl, Enian ap Howell ap Gwyn, David ap Llewelyn Vychan, Enion ap Adda ap Madoc, Rys ap Ieuan ap Gr^r, qui dicunt quod Howell ap Gruffith ap Madoc ap Gruffith, de ffestinioc, yoman, [et] Day Coydyn, de Pennanllyw, apud ffestinioc cepit 15 vaccas de bonis Howell ap Llewelyn ap Madoc ap Llowargh; et quod Gruffith ap Ieuan ap Ernus, de Llanvrothen, cepit 14 vaccas, de bonis Johannis Whith; et quod Guttyn ap Rys ap Ignus, [et] Gwilim ap Tudur ap Ignus, de Mallwyd, cepit 28 vaccas, de bonis Howell ap Ieuan Lloyd, Guttun Banwr, David ap Ieuan Lloyd, Howell ap Gruffith ap David ap Yn^e [?]; et quod Llewelyn ap Ednyved ap Aron, apud

¹ Held at Caernarvon, but for the county of Merioneth.

Llanvayreth, fregit Domum Owen ap Bedo; et quod Ieuan ap Ieuan ap Enion ap y Badi, de Aberangell, Guttun ap Ioueus Bwl, et Mebyn Caryth, de Garthiniok, apud Llan Aber, furat [sic] 8 vaccas, de bonis Yonkus ap Madoc bach, et Sienkin ap David Boyl, et quod Guttun ap Yonkus ap Iollo, de Llanvihangel, apud Llanaber, furat [sic] 3 equos, de bonis Ieuan ap y Mab Llwyd, Meurig ap Ieuan ap Iorwerth, et David ap Madoc ap Howell.

Apud Towyn, coram predicto vicecomite, per sacramenta Jenkin ap Iorwerth ap Enion, Enion ap Howel ap Ieuan ap Grono, Tudur ap Gruffith ap Tudur, Ieuan ap Ieuan ap Gweith, Ieuan ap Ieuan Lloyd ap Adda, Llewelyn ap Ieuan ap David ap Tudur, John ap Gruffith ap Ednyved Bwl, Ieuan Vychan, ap Ieuan ap Tudur, Gruffith ap Llewelyn ap Grono, Gruffith ap David ap Ieuan ap Madoc, Ednyved ap Tudur ap Ieuan Goz [Goch], Llewelyn ap Ieuan ap Llewelyn ap Grono, qui dicunt quod Enion ap Dio Pwl, de Penegoz, [et] Llewelyn ap Ieuan ap Enion ap Ieuan Velinydd, de eadem, apud Cathle, ceperunt 4 vaccas de bonis John ap Gruffith ap Ednyved *Boyl*,¹ et quod Ieuan ap David ap Harre, John ap Madoc ap Gruffith ap Griffri, Gruffith ap Meredith ap Gruffith ap Griffri, David ap Dio ap Enusgreith, alias dictus y du hael, apud Caethle, 12 vaccas ceperunt, de bonis Ieuan Vychan ap Ieuan ap Tudur, Gwilim ap Adda, Gruffith Leia, et Llewelyn ap Gruffith Leia; et quod Ieuan ap David Rint, Dakin Goz [Goch] ap Llewelyn ap Ieuan ap David, Ieuan ap Llewelyn ap Gruffith ap Ieuan Lloyd, de Mallwyd, yoman, apud Maesllangedris, 6 vaccas ceperunt, de bonis Gruffith ap Ithel, Gruffith ap David ap Ieuan ap Madoc, et Guttun ap Ieuan Mouthwy; et quod Ieuan Grith de Bron y prys, in Comitatu Merioneth, yoman, furat [sic] 11s. 8d. apud Llangedris, de bonis Tudur ap Howell ap Ieuan ap Enion; Et quod Llewelyn ap Ieuan Brydydd, de Ryteryw, apud Maesllangedris vnā vaccam furavit, de bonis Jenkin ap Ierwerth ap Enion. 194.

Thomas Burnby, Vicecomes Merioneth, per subvicecomitem suum, Elisse ap Gruffith, presentat quod in turno apud Dolgelly, arrestavit David ap Atha ap Ieuan Gethin, felon' et deliberavit eum Gruffith ap Ednyved ap Aron, gent.; de Llanvendiged, Ragloto Domini Regis de Talybont ad

¹ It will be seen that the person injured, whose name is previously written "Bwl," was one of the jury.

ducendum eum apud Constabel [sic] castri de Harlegh. 32 Henrici 6. 195.

Ithel ap Iorwerth ap Enion stuard [query, "Woodwardus?"] domini Regis Comoti de Ardudwy, presentat quod Llewelyn ap Howell ap Ieuan, de Penrhos, Carnaf Coñ [sic — "Comitatus Carnarvon"], knave, Gruffith ap Ievan Comyn, clericus, de Llanor, in Con [sic — "Comitatu"] predicto, et quod Llewelyn ap Howell ap Ievan, de Llanbregod, ceciderunt 100 querculos,¹ precii x^{li} et xx querculos, precii x^s, domini Regis, apud Llanihangel et Llandekwyn. 30 Henrici 6. 196.

Merioneth, Sessione; Johannes Clifford, firmarius ville de Dolgelly cum Tolnetis comoti de Talybont, presentat super sacramentum suum quod Jak ap Tomlyn, de Hardlech, anno 31 Henrici 6, emit quinque vaccas precii xxvi^s 8^d, de Ieuan ap Iorwerth Crecyth apud Garthgynvour, extra forum mercati ville de Dolgelly, in Contemptu domini Regis. 197.

Johannes Holland, Woodwardus Comoti de Talybont, presentat quod Angharad vz [verch] Robyn ap Meredith, de Maenan in Comitatu Carnarvon, vagabundus, 32 Henrici 6, 4 quercus apud Towyn, precii 4^s, de silva domini Regis, ibidem cecidit et abduxit, contra pacem; et quod Galfridus Walsted, de Conwy, anno predicto cecidit 6 quercus, precii 6^s, Edwardus Mercer, de Bangor, apud Towyn, 4 quercos, [sic,] Ieuan ap Cad', de Conwy, 4 quercus, ibidem &c., et Johannes ap Ieuan ap Llowarch 4 quercus, contra pacem, ibidem &c.

Jenkin ap Iorwerth ap Enion, [et] Tudur ap Gruffith ap Tudur, firm arii molendinorum de Cathle et Kyvyng, et terrarum dominicalium predictis molendinis annexatarum, cum passagio de Aberdovy, presentant super sacramenta, quod David ap Egnus ap Ievan Gall, ville de Cathle, vi et armis, cepit et asportavit 400 gerbas frumenti domini Regis, ad valenciam 40^d, crescentes super terras domini Regis; et quod predictus David ap Egnus ap Ieuan Gall cepit &c. 200 garbas domini Regis, contra defensionem Regis, et voluntatem Jenkin et Tudur predicti; et quod asportavit 100 garbas frumenti &c. 199.

W. W. E. W.

¹ From the word *querculos* it would seem that these were very small trees; but from the price, at which, at the then value of money, they were estimated, they could not have been so.

THE TURPILLIAN INSCRIPTION, NEAR CRICK- HOWEL, BRECKNOCKSHIRE,

WELSH OGHAMS, BARDIC ALPHABET AND DESTRUCTION
OF ANCIENT MONUMENTS.



THE interest which appears to have been raised amongst the readers of the *Archæologia Cambrensis*, by the notice, published in the second number of this work, of the Kenfegge inscription, must be taken as an excuse for another communication upon a very early inscription on a stone near Crickhowel, which is accompanied by a series of marks along the edge of the block, apparently quite analogous to those on the Kenfegge stone.

The stone has been already represented both in Gough's *Camden*, (vol. ii., p. 476, pl. 14, fig. 6;) by Strange, in *Archæologia*, (vol. iv., pl. 2, fig. 2, and p. 19;) and in Jones's *Brecknockshire*, (vol. ii. pl. 6, fig. 4, p. 433;) but neither the inscription nor the marginal marks have been correctly given in those works.

Mr. Jones's description of this stone, the most complete yet published, is as follows:—"This stone, now thrown down, is nine feet long, by one foot three quarters broad, and six inches thick. It is situated near the hedge-side, on part of a farm called Ty yn y wlâd, 'the house in the country,' because it adjoined the boundary line of the borough. The field is in three parishes, Crickhowel, Llanbedr, and Llangeney, and has been long known by the name of Cae Cyntâ geffil, or 'the first horse's field,' from the following circumstance, as it is said. As it was anciently uncertain in which of the three parishes this close was comprised, the rectors of the churches agreed that the tythes of it, annually, should be paid to him whose horse, after starting at the

same time and distance, should first arrive upon the ground immediately after the crop was severed. The rectors of Llanbedr and Llangeney have, however, for many years divided the tythe, without the interference of their former competitor. Mr. Gough says, it (the stone) commemorates one Turpilianus: in this he is incorrect. The first word is evidently Turpilii, and not Turpiliani: the remainder may be anything that the reader pleases. A writer, in the *Gentleman's Magazine*, for July, 1768,¹ makes it, —

‘Turpillius jacit
Veri Tr. filius dunocati.’”²

Mr. Jones adds to this interpretation, the following distich and accompanying notes: —

“As the bell clinketh,
So the fool thinketh.”³

It was not until after I had sent to you my former communication on the Ogham Inscription at Kenfegge, that I met with Jones's description of this stone. And I must admit, that his frivolous treatment of the subject, was one inducement which led me to Crickhowel, in search of it.

It was, however, with considerable difficulty that I found it. Indeed, if I had not been accompanied, on nearing the spot, by the worthy proprietor of the Ty yn y wlad farm, it would have been impossible to have discovered it, as it was completely overgrown by brambles; having been thrown

¹ There is no such article, in July, 1768; but a bad engraving of it occurs in the *Gentleman's Magazine* of June, 1786, pl. 1, fig. 7, p. 473, (not 173, as referred to on the plate itself,) and a note in the July number, 1786, p. 581.

² It is here given as it appears in the *Gentleman's Magazine*; Mr. Jones's copy being inaccurate.

³ “I would, by no means, be understood to apply this sarcasm to the writer, in the periodical work above-mentioned, — and much less, to the truly learned and respectable author above-named. I only mean to assert that, the inscription, except the first word, is so far from being legible, that it may be anything the antiquary supposes, or wishes it to be.”

“General Vallancey will, perhaps, discover ogham characters upon this stone. The strokes on the sides, certainly strongly resemble those represented by him, in his *Collectanea de rebus Hibernicis*, upon a stone pillar at Ballintarman, in the county of Kerry, in Ireland.”

Mr. Jones then attempts a definition of the name of Ballintarman; and tells a story about some strollers, who induced the farmer to dig under the stone near Crickhowel, (by which it was thrown down,) whilst they quietly robbed his house, — with neither of which will it be necessary to trouble the reader.

down close to the hedge, and the plough having cast up earth round its exposed side to the level of its inscribed face, upon which moss and grass were growing in profusion. The farm-house of *Ty yn y wlad*, stands on the north side of the northern road from Crickhowel to Llanbedr, about three-quarters of a mile from Crickhowel, passing by the old workhouse, (now converted into three dwellings,) and a large and celebrated oak tree. On the south side of the road, directly opposite to the gate of the farm-house, is a gate leading into a field, along which a footpath runs for a little distance near the hedge, and parallel with the road; it then runs obliquely to the south east, across the field, until you come to a style leading into the next field, which belongs to an adjacent farm. The stone lies within a very few yards of this style, in another field adjoining to it on the south, the north-west angle of which field extends to the style. The stone, as I was informed by the proprietor of the farm of *Ty yn y wlad*, stood in the field which I had just crossed, many years ago, and close to the hedge; but, either the stone had been thrown down, and moved a little distance to its present position, or the hedge had been shifted, so that it no longer lies on his farm, but on that adjoining: the farm-house of which stands at the other end of the field, in which it is now found.

I have been thus precise in marking the locality of this stone, as I have found by experience, during my pedestrian rambles in Wales, nothing more annoying than the want of minute particulars, relative to the position of various objects of research.

After considerable trouble, I, and my companion, contrived to clear the surface of the stone, the inscription lying upwards, when I was enabled to make a drawing, and take a rubbing of it. There is no difficulty in determining any of the letters in the inscription, which are as follows:—

TVRPILLI IC IACIT
PVVERI TRILVNI DVNOCATI.

With the exception of the *D* in the second line, which is of the minuscule form, and the long-tailed *PP*, the whole is in Roman capitals.

The first word in the second line, I take to be intended for *Pueri*, used instead of *Filii*; the repetition of the *v* being

an orthographical error, whilst each of the three words in the top line equally affords a grammatical one. I must admit, that the employment of the word *Pueri*, is quite unusual; and, I can make nothing of the word *Triluni*, for I cannot believe it to be one of the names of *Dunocatus*, (or *Duncad*, as it would probably be rendered, in Welsh;) especially, as I believe but very few instances exist, of the same individual being commemorated by two names, at this early period.

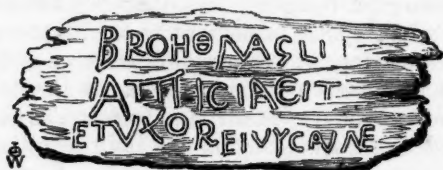
With respect to the ogham-like marks on this stone, it will be observed that, we have here another element in the x-like mark below the *D*; whilst it will not fail to be noticed, that the simple oblique strokes, occur in groups of twos and fives, just as in the *Kenfegge* stone, and the Irish ogham stones; so that I should think, after what has been adduced, no one will now be inclined to follow Mr. Jones, in his jeering remarks against the ogham character of these markings. I am not, of course, prepared to insist on their being decided oghams, but I think they afford evidence of the employment of certain characters, distinct from the Roman alphabet, by the early Britons. In this respect, they afford a certain support to the Bardic alphabet, (from which, however, they are far removed.) Indeed, when we find it stated that, the Bardic alphabet was in use so late as the sixteenth century, — and when we remember that the Anglo-Saxons and Northern-Germans, had their Runes—the Irish, their Oghams—the Frankish Scribes, their *Notæ tyronianæ* — and the Romans themselves, their *Siglæ*—I can see no reason, *a priori*, for questioning either the authenticity of the Bardic alphabet, or the ogham-like character of the markings before us.

There is one further observation, suggested by the neglected situation in which I found this stone, which will not, I trust, be lost sight of by the *Cambrian Archæological Association*. It is this: All the ancient Welsh manuscripts, previous to the twelfth century, are destroyed, whilst these stones tell the tale of ages long previous to that period; and yet, they are suffered to lie about the country, in the most unheeded and unsatisfactory situations, subject to injury and destruction,—which, in fact, they have suffered to a woful extent. Even within a few miles of the spot where this Turpillian inscription lies, the following instances of such destruction, may be mentioned: —

The stone in Vaenor parish, described by Llwyd, marked with a cross, and inscribed "In nomine Dī Sumī ILUS," is no longer to be found. The Catiri inscription, (Jones's *Brecknockshire*, pl. 6, fig. 5,) was destroyed not long ago, at Merthyr Tydvil, whilst on its way to the Swansea Museum. The Victorinus stone at Scethrog, (Jones's, pl. 6, fig. 3,) after being used as a garden roller, now stands in the hedge by the road side, covered with dirt and weeds. The elaborately ornamented stone, at Llanynnis, is built into the wall of a small farm-house; hiding two of its sides. The singular inscription, on the Gellygaer mountain, has been wantonly half defaced, by a party of miners on a holiday excursion; and the Cassianus inscription, found on the Trecastle mountains, was carted away to Llandilo fawr, where I could hear no tidings of it: not to speak of others, removed to gentlemen's grottoes, &c., although these monuments, of past ages, are the *property of the public*; and, as such, ought not only to be subject to their examination, but also to be entrusted to their care,—of course, with proper protection. Many of them ought, indeed, to be affixed to the walls of the adjacent churches; as has been done, with care, to the Catacus inscription, at Llanvihangel Cwm du, by the Rev. Mr. Price, who has caused a small brass tablet to be affixed close to the stone, stating the particulars of its history. But others seem, more properly, to find a place in the different county halls; at least, until some general museum may be established *under government protection*, where they would be secure against the vicissitudes which may attend local institutions dependant on private support alone, which must, of course, be ever fluctuating; and where, from want of space, important objects might be consigned to underground passages, or out of door stations, as is the case with some of the Roman inscriptions discovered at Bath, and now in the museum (or rather, in the cellars of the Literary Institution,) of that city. The removal, however, of any of these ancient monuments, from their original sites, is always to be deplored, as so much of their local interest is thereby destroyed. Means for their preservation in such places ought to be adopted, wherever practicable; nor ought their removal to be allowed, unless under manifest apprehension of injury.

J. O. WESTWOOD.

THE TOMB-STONE OF BROCHMAEL.



THE figure at the head of this article represents one of the early tomb-stones found in various parts of Wales, which has already engaged considerable attention of the Welsh archæologists, but which has not hitherto been satisfactorily deciphered.

The first notice of this stone appears in the *Cambro-Briton*, vol. i., p. 360, in which it is stated, that in forming the new line of the Holyhead road between Lima and Cernioge, whilst cutting through the corner of a field called Doltrebeddw,¹ the workmen discovered about forty graves, about two yards in length, most of them cased with rough stones, and all lying within the compass of twenty yards by ten. Bones were found in many of them, but not the least vestige of any coffins. On the lower side of one stone, which covered one of the most perfect of the graves, was found an inscription, therein stated to be in rude Roman characters, with the letters in several places conjoined together, and which was thus read, —

BROHONASLI
IATHICIAEIT
ET VXOREM CAVNE

In the second volume of the same work, p. 410, a fac-simile

¹ It is stated, in this article, that the oldest inhabitants had no recollection of these graves. We have, therefore, here an instance, in which a local name has survived all local tradition of the circumstances of its origin; which is the more remarkable, as the name at once indicates the latter, signifying, as even my small amount of knowledge of the Welsh language, suggests, *The field of the town of the graves*. Does not the word Beddw, moreover, point out a more probable origin of Bettws, than the English word Beadhouse? (See *Arch. Cambr.* vol. i., p. 291; and see Meyrick's *History of Cardiganshire*, on this subject.)

(but inaccurate in several respects)² is given of the stone, which is described by the Editor, as being five and a half feet long, two feet broad, and four inches thick, with the surface rough and unpolished. A correspondent, P. B. W., endeavoured to decipher the inscription, but admitted that he could not discover the meaning of the I A at the commencement of the second line, unless we take the L and I from the first line, and then it would be read "Brohomael Lia or Leia," i.e. junior, (as there may have been two Brochmaels,) "lies buried here, and his wife Caun or Caune, or Cauna;" for Caune, as well as Gwen, signifies white or fair.

Owen Pughe, on the other hand, in a note annexed to the article of P. B. W., conceives that the letters will bear the following interpretation:—Brychymaeliat lies here, &c. Brychymaeliat, signifying "one belonging to, or a descendant of Brychmael, or a Brychmaelian;" observing that the Y, which he substitutes for o in the original, was not in the Welsh alphabet, at the period to which this inscription may be supposed to have reference.

A fifth communication on the subject, by "Argus," appeared in the third volume of the same work, p. 16; in which the writer, after noticing Owen Pughe's interpretation, says, that "after all, the letter s in the first line," (mistaking the g for an s,) "is overlooked;" independent of which, the word Brychymaeliat, (a descendant of Brychmael,) must be rather too ambiguous, according to the simple and plain style of the ancient inscriptions. He grants that it cannot with certainty be deciphered, at this distance of time, without some information respecting the event; but suggests another reading, viz., Broch or Brych, (an abbreviation of Brychan,) and Mâslliat, (probably a corruption of Maesllwyd.) Hence it may be read, Here lies Brychan of Mâsllwyd, and his wife Caune; and, as it has been a prevailing custom amongst the Welsh, from time immemorial, to be nominated after their places of residence, so far, he adds, may this interpretation lead to further inquiry.

² The mark across the middle of the second o in the top line is omitted; the form of the g in the second line is incorrect; the marks after the second letter of the second line are converted into T T I; the transverse bar of the c in jactis is omitted, as well as the conjunction of the terminal n and e.

The inscription, however, if read with the help which a knowledge of the palæography of the Principality affords, presents not the slightest difficulty. It is necessary, in the first place, to be assured of the correctness of our representation of the letters, as the entire difficulty has originated in the want of precision in this respect in the articles and figures above referred to. It is, therefore, proper to state, that my figure is taken from an enlarged sketch made by myself of the stone, together with a careful rubbing of the stone; and that, in my examination of it, I was assisted by one who had no more difficulty in deciphering the inscription than myself: the reading of which is,—

BROHEMAGLI
IAM IC IAEIT
ET VXOR EIVS CAVNE

The letters are deeply incised, and vary from two and a half to five inches in length. The irregularity in their size, and the unevenness of the lines, united with the false latinity of so many of the words, shews this inscription to be, at least, two or three centuries later than the Roman period. The stone is now preserved with great care in the drawing-room of Lima House, the residence of Charles Wynne, Esq., about a mile and a half west of Pentre Voelas.

A few observations on some of the individual letters, and on the inscription itself, will close this article:—

The fifth letter in the first line, is not to be mistaken for small e; the two following letters, m and a, are conjoined; the next letter, g, partakes both of the uncial and minuscule form.

In the second line, the three perpendicular strokes, united by an horizontal bar, which have so much puzzled the writers above-mentioned, form a m, of the early Celtic form. (See my observations on this letter, in *Arch. Cambr.* vol. i., p. 303, where the fifth and last figures are of this type, except that the top of the horizontal bar extends beyond the perpendicular side ones.)

The eighth letter in this line, is a small, or rather, uncial e; the transverse stroke being very decided, it was, doubtless, mistaken by the ignorant stone-cutter for a c.

With the exception of the conjoined letters in the third line, the only other doubtful letter is the y after the letters

EIV, forming the word ejus. This letter, however, represents a small s, of the ordinary Irish, Welsh, and Anglo-Saxon form, and which is no other than the minuscule Roman *f* or *f*; although it would appear to be the opinion of some writers, that this form of the s was borrowed by the Welsh monks from the Welsh bards. (See *Arch. Camb.* vol. i., p. 473, sub. litt. s.)

With the foregoing exceptions, the letters of this inscription are tolerably good Roman capitals.

We will now shortly review the inscription itself. And, in the first place, it is to be noticed that it is in the Latin language; or, at least, was intended so to be. This simple observation is sufficient to open up a fruitful field of enquiry.

The top line constitutes but one word; and, I presume, is to be taken as the genitive case of the latinized form of the Welshman's name whose grave-place it marked. This form, (indicated by LI at the end of the word, which so much perplexed P. B. W., and Owen Pughe,) is of common occurrence in Wales and Cornwall: thus, "Turpilli ic jacit;" "Vinnemagli;" "Sasrani fili Cunotami." The only instance I have met with of its occurrence beyond the limits of Cornwall and Wales, is in a stone preserved in the "Musée d'antiquités de la Seine inférieure," at Rouen, inscribed EVERINI EVERI FILI. It would be curious to discover whence this formula was borrowed by the early Britons; for, I take it for granted, that the Rouen stone is congenerous, and of the period when the communication between Wales and Britany was so constant. In vain we search amongst the short and simple inscriptions of the Roman catacombs, where the early christians of Rome were interred; (see Maitland's *Church in the Catacombs*, lately published, and the various Italian works upon the subject;) and even in Ireland, this form does not appear to have been adopted. It might imply *sepulchrum* EVERINI in some instances; but we find it with the addition of the "hic jacet," where the word *corpus* might be supposed to be prefixed.

Can any Correspondents favour the readers of the *Archæologia Cambrensis*, with the formulæ of the inscriptions on grave-stones in Syria and Egypt, previous to the tenth century?

The word IAM, at the commencement of the second line, is of very unusual occurrence in early monumental inscrip-

tions; indeed, I know of no other instance of its employment. It may, probably, mean to imply that the stone was not placed over the grave of Brochmael until the decease of his widow.

The following word IC for HIC, is of so common occurrence as scarcely to merit notice. And in the word IACIT, the third letter has been mis-written e. The mistake of JACIT for JACET, is very common.

The last line merits remark, as one of the rare instances in which a wife is recorded on one of these early grave-stones. I only recollect the grave-stone of St. Sadwrn, Anglesey, figured by the Rev. H. L. Jones, (*Archæol. Journal*, vol. i., p. 124.) as affording a similar instance.

I must leave it to Welsh historians to determine the claims of the several celebrated men, known by the name of Brochmael, to the tomb-stone in question. The locality where it was found, and the name of the wife, seem to afford the only clues to the determination of the question; for, it is not possible, at present, to determine the precise age of the inscription; although there can, I think, be no doubt that it is considerably earlier than the ninth century.

J. O. WESTWOOD.

INSCRIPTION IN USK CHURCH, MONMOUTHSHIRE.

WE give herewith, a copy, carefully reduced from a rubbing, and engraved by Mr. G. A. Hanlon, of Rathgar, of a curious brass inscription preserved in the church of Usk. It has been figured in the *Archæologia*, and also in Coxe's *Monmouthshire*; but, in both cases, without the accuracy necessary to convey a correct idea of it. This inscription, having been now for more than a century, a *vexata questio* amongst the antiquaries of Monmouthshire, we subjoin the communications of three of our contributors upon it: and we leave it to our readers for their decisions.

The observations of our first correspondent, are as follows:—“The inscription in this church, published some years ago in Coxe's *Historical Tour in Monmouthshire*, and also in the *Archæologia*, vol. ii. p. 20, &c., is incorrect; as I expected was the case upon comparing Coxe's plate with some rubbings

taken by Mr. Rees and myself. I was anxious, however, to examine our copies with the original, in order to satisfy myself upon the subject. The brass plate was, probably, not very highly polished at the first; and being, moreover, a good deal corroded by time and neglect, I found that a rubbing did not show the whole of the letters so perfectly as could be wished, however carefully executed. There is a fault or crack, in the metal, which makes it impossible to take it off correctly in this way, and renders it necessary to correct it with a pencil; on the other hand, the copy, in some instances, is really more legible than the original.

"The parish church of Usk, in which this inscription is found, was also the church of the priory of Benedictine nuns, founded by one of the Clare family, early in the thirteenth century. As neither history nor tradition notice any other church in this town, which certainly existed long prior to the monastery, I think that we might assume that it was *always* the church of the parish; although, very probably, rebuilt and enlarged by the founder of the monastery, who seems to have appropriated the Rectory to the Priory at the same time; as the living is noticed in the taxation of Pope Nicholas, as *then* belonging to the Prioress of Usk. The nave of the church is separated from the choir, by a carved skreen extending quite across the church, including the east end of the north aisle; which, before the recent alterations, was fenced off from the choir by a similar open skreen, at right angles with the former, inclosing a spare space, the use and intention of which are not very obvious; but, I conjecture, it may have been the chapel of Saint Rhadagunda, mentioned, in some records, as belonging to the Priory. Upon the base of the principal skreen was affixed,

Nole totu p'cedu p'ar l'ipua d'ona r' l'axu p'ar l'and p'is
 S'chiff sumonr l'una r'adam p'k' r'wa l'aukr O' r'k' k'umunr d'no k'y'mun l'ua l'or l'ob' r'ob'at

time out of mind, the brass plate bearing the inscription in question, at a point very near the angle formed by the junction of the two. The church has recently undergone a thorough repair; the short skreen, (that between the north aisle and the choir,) has been taken away, and the brass plate removed from its original site; but, it is still affixed to the base of the skreen, in a place more accessible to the curious antiquary. There is no reason to suppose that it was ever fixed in any other situation than where it stood, till the recent alterations, about a year ago.

"And I would here beg leave to remark, that before the dissolution of Monasteries, the choir was that part of the church which more particularly belonged to the nuns, and was occupied by the members of their community alone, during divine service. It was, in fact, their own exclusive property, as much as the chancel, which, of course, was theirs as rectors; while the nave and aisles, below the skreen, belonged to, and were occupied by the parochial congregation. This must be borne in mind; and, by the way, may help us to the reason, why, in many parishes, the rector repairs, not only the chancel, but also part of the body of the church.

"Before I proceed any further, I beg to notice two of the explanations of the purport of the inscription, published by Coxe, as furnished him by the late Rev. Mr. Evans, vicar of St. Woollos, in this county, and Mr. Owen, (Dr. Owen Pugh) to whom he had sent copies. The former of these learned gentlemen, read it thus, —

'Nole clode yr ethrode yar lleyn—Advocade llawnhade llundeyn
A barnon rhede breynta pentræ—Ty Nevaro Ty havalie
Selif sunnoeir senn—A se adam Uske eval kuske
Deke kummode doctor kymmen lle va loe i llawn o lene.'

"In modern orthography, thus, —

'Yno le cloddai yr ethrodjar lleyn Advocâd llawnhâd llundeyn
A Barnon ar hyd breintiau pentrau Tÿ Nevaro Tÿ Havalie
Selif Synwyr senn y sydd oddi am Uske y vel cyscai
Deg cymmod doctor cymmen Lle bo lloe ei llawn o leuen.'

"The learned author of the *Welsh Dictionary* read it as follows: —

'Nole clode yr ethrode yar lleyn advocade llawn hade llundeyn
A Barnour bede braynt a pile Ty Nevaro Ty hanabe
Selif sun o eir sinn a seadam Yske eval kuske
Deke kummode doctor kymmen llena loe i llawn o leue.'

“And explains it thus, —

‘Nola clode yr ethrod yar lleyn Advo cud llawn hwde llundeyn
A Bornwni bed breynt ap llyd Yn e varn a fu henesyd
Selif synn o eir hwn a fu a daiar Wysk ei wal kysku
Dewr kymmode doeth a chymmen Llen a llue i llawn o leuen.’

“Both these gentlemen read the commencement *Nole clode*, misled by Coxe’s faulty copy; as, I believe, neither of them had ever examined the original. Upon reference to the inclosed fac-simile, it will be clearly seen that the second *l* should be an *h*. The horizontal line of the *h*, is not very deeply cut in the brass, and might easily be overlooked; but, I am perfectly satisfied, from repeated rubbings of that particular part, and a close examination with a glass, that we now have it correct. It was very natural, that the above gentlemen should suppose that the inscription was monumental, from its being found in a church, and from the leading words, as read by them. I was certainly of the same opinion; yet, if it were so, it seemed rather extraordinary that it should not appear, in either version, to whose memory it was erected, unless some part, in which the name of the person was mentioned, had been lost. The character appears to me to be that of the thirteenth century (?) The use of the *k*, the *ll*, and *w*, shows that it was not of greater antiquity. The *ys* are all pointed, as was the general custom at that period, but the dot or point over the *y* in the word *lleyn*, differs in shape from all the rest. I am rather inclined to the opinion, that this was not an accidental variation, but designed to mark a different pronunciation, or a contraction. Whether it be intended for verse or prose; or whether it be correct metre, supposing it the former, or not; I cannot pretend to decide; nor, do I think it of much importance to enquire; the principal object in view being to ascertain its meaning and intention. The orthography of the Welsh language was, I believe, by no means settled, at the period in which I suppose this plate to have been executed; but I submit, with all due deference, to the learned gentlemen before mentioned, that no Welshman, either then, or at any other period, ever wrote *Ethrod*, for *Ethrôd* — *Advocade*, for *Advocâd* — *llawnhade*, for *llawnhâd*; which is a pure English mode of lengthening the final syllable, and moreover, a comparatively modern one, and never adopted in Wales. The writer, whether poet or not, doubtless, intended

these letters to be pronounced either as additional syllables, or as separate words; and, it appears to me, that we cannot treat them as mutes, without taking an unwarrantable liberty with the text. The letters are, for the most part, so huddled together, without any marked division between the words, that the reader must exercise his own judgement in dividing them,—only taking care to preserve every syllable. I would suggest, that the commencement be read thus, — *No-lech ode*, or, according to our modern orthograph, *Nolech odde*. According to the explanation of *No*, in Owen's Dictionary, the compound *Nolech* may, I think, be a name for the skreen itself, or the stone base of it, upon which the inscription is fixed.

“*Nole chodde*,” (*this skreen's intention*,) is an appropriate beginning, and affords a clue to a right understanding of what follows, ‘*Y reth rode y’ arlleyn*,’ which may be ‘*Yraith roddau i arlleian*,’ the verdict, or legal decision of the gifts to the superior nun, i.e. the prioress. This then, simply tells us, what we know was the actual fact,—that the skreen was the division between that part of the church appropriated by their founder to the nuns of the adjoining monastery, and that which belonged to the parishioners,—respecting the extent of which there had, probably, been some dispute; a fair inference, I think, from what follows. The next sentence, appears to be introduced parenthetically, and I read it, ‘*Advo cade llaw’n hade llun deyn*’—*Adfo cadw llawen hadef llun dain*. She (the prioress) will again keep a cheerful house, of fair appearance. It will not make any material difference, whether we continue the reading throughout the upper line on the brass plate, as Mr. Evans and Dr. O. Pugh have done, or take the next below, as if written in columns. I prefer the latter, and read,—

‘*Seliff sunnoier sinna se Adam Usk, e val Ruske.*’

Seliff synwyr synna sy Adam Usk ei wâl cysgu.

Lo! Adam is a Solomon in intellect, and resides at Usk. *Ei wâl cysgu*,—*His resting place*, must, I think, here be taken for his place of abode. Who this individual was, that decided the question in favour of the nuns, will be seen hereafter.

‘*A Barnour bede breynta pile Ty Nevaro Ty Havabe.*’

A Barner bete breyntau pilau Tj Nevaro Tj Havabe.

"And (he is) judge, as far as the liberties of the manors of Tŷ Nevaro Ty Havabe. *Bete*, is obsolete, but its frequent recurrence in the *Liber Landavensis*, proves that it was once in common use in Gwent, at least; and it is still retained in the Cornish and Armorican dialects. *Pil* or *Pile*, is, perhaps, a local term; but Lhuyd gives it this sense, in the *Archæol Brit.* p. 219.

'Dek e kummode doctor kymmen.'

Yn deg a gymmodai Doethwr cymmen.

"Fairly did the eloquent sage settle the dispute;—

'Llena loe i llawn o lene;' or, 'Llena loer llawn o lene.'

"This concluding sentence I must leave to others. It seems to be some hyperbolical compliment to the aforesaid eloquent wise man, introduced as a final flourish to fill up the space.

"It only remains to identify the individual so highly complimented. I have already given an opinion that the writing is of the thirteenth century. Adam ap Iorwerth ap Cradoc was living in the reign of Henry III., and was then steward of the manors belonging to the Clare family, (the founders of the priory,) in the county of Monmouth, of which Usk and Caerleon formed a part. He had held the same office, under the last Welsh lords of the district, as his father and grandfather had before him. Upon the decease of the last of them, Morgan ap Howel, he seems to have transferred his services to his Anglo-Norman successors, without even the slightest hesitation, retaining his office, and all the estates, which were very extensive, that had been given him by his former masters; and which he had the address or good fortune to obtain a confirmation of from the crown, by a royal charter dated 30 Hen. III., 1246, and which continued to be enjoyed by his descendants down to a late period. Much of this property is in the immediate neighbourhood of Usk and Caerleon, and it is highly probable that he had a residence in the former town, and very likely in both. The steward of a manor is even now a judge in the manor courts, and at that time, when the lords of the Marches had almost regal power over their tenants and dependants, the authority of this officer must have been very great. The title of Barnwr, applied to him in the inscription, is strictly correct.

The literary acquirements of such a person must of necessity have been of a superior order to those of most of his contemporaries, and such as fully entitled him to the appellation of a learned man. At what time he died does not appear. The monastery is said to have been founded before 1236, by one of the Clares; but this must be a mistake, either in the date or founder's name, as the family did not come into possession of Usk before 1246. It is possible that the building may have been begun by one of the Marshalls, and finished by Richard de Clare.

"I have no doubt that the foregoing observations will be found open to many objections; nevertheless, as they are, I believe, new, they may furnish hints to those more competent to the undertaking, and lead to a more satisfactory explanation.

"Graig, near Monmouth,
Sept. 3, 1846."

THOMAS WAKEMAN."

Another antiquary proposes the following as the true reading and explanation:—

"Nole clode yr ethrode yar lleyn Advocade llawnhade llundeyn
A barnom here breynt am le Ty nevam, ty hanabe
Seliff sunnoeir sunia se A dam uske e wal kuske
Deke kummode doctor kymmen Llaia loer llawn o lene."

EXPLANATION.

"'Nol clôd yr ethrod yar lleyn, Advocâd llawnhâd Llundeyn,
A barnom herr breynt am le, Ty Nevam, ty Hanabe,
Seliff synwyr synna sy', A dan Wyse ei wâl cysgu;
Deg cymmod, doctor cymmen, Lleia loer (yn) llawn o len."

R.

A third correspondent observes:—

"The inscription on the Usk plate is all Welsh, with the exception of the professional terms *advocate* and *doctor*. The reading furnished by R appears to me to be the most correct, though I differ from the explanation given of the third and fourth verses of the first stanza, which I take to be

'A barnwr hedd, breynt am le,
Ty nev arno, ty hawlie.'

"The English of the whole would then be something to the following effect:—

' In praise of the Teacher, Lord of Lleyn ;
The accomplished advocate of London,
And justice of the peace, who was a privilege about a place :
May the residence of Heaven, the abode of rights, be his portion.

' A Solomon he was, of astounding wisdom,
And under Usk is now his sleeping bed :
He effected reconciliations, was an eloquent Doctor,
Brighter than the moon, and full of light.'

"The style of poetry is that of the fourteenth or fifteenth century.

J. W."

MONA MEDIÆVA.

No. V.

LLANGEINWEN. In this parish, which is a rectory having under it the chapelry of Llangaffo, the only remains of any mediæval building are to be found at Quirt ; being, probably, the same as those referred to by Rowlands, in his *Antiquitates Parochiales*. (Vide *Archæologia Cambrensis*, vol. i. p. 315.) Here, in the farm-house of Quirt, is to be seen the eastern end of a small chapel, now built up into some rooms of the habitation, and difficult to be made out satisfactorily. The eastern window appears to have been of as late date as the seventeenth century, of pseudo-classical detail ; but it may have replaced an earlier one. Indeed, there are no other indications of the building being ancient, than that the walls are strong and well-built, and that there was a basement running round the building, with a drip-course. Add to this, that in Rowlands's time, at the beginning of the eighteenth century, it had apparently long ceased to be used for religious purposes. Within this building, against the eastern wall, are the Tables of the Commandments, painted in Roman letters in English ; and on the northern wall may be faintly discerned the figure of St. Thomas, (or St. John ?) also painted on the plaster surface. On a stone, is the following inscription :—

1686

W

T M.

The parish church was pulled down, and a new one built in 1812, in the absurdly barbarous style then in fashion. The only relic of the ancient edifice, still extant within it, is the font, (*see plate*;) which is a most beautiful specimen of the work of the twelfth century. The purity of the design, and the freedom of touch discernible in it, lead to the inference that it was the production of a Byzantine workman, — or, at least, point strongly to the traditions of the Byzantine school. This church was originally under the invocation of St. Ceinwen, conjectured by Professor Rees, to have been one of the grand-daughters of Brychan, and the same personage whose name is commemorated at Cerrig Ceinwen: she flourished in the fifth century. The festival of this parish is held on the second Sunday after Michaelmas; though that of Cerrig Ceinwen is on October the 8th; so that the usage of the country is not quite uniform on this point.



(R, L. J.)

Monumental Stone, Llangefni.

LLANGFNÍ. In this parish, which is rich in local and historical distinction, and for a full account of which, the reader is referred to Rowlands, Pennant, and Angharad Llwyd, as authorities, the hand of the "improver," — that is to say, of the destroyer, — has been busily at work, and has left scarcely a vestige for the antiquary, or the lover of his country, to attach a single recollection to. The parochial church, probably with the best intentions, was demolished in 1824, and a new one erected in its stead. This building has at least this merit — that it is the best of the modern

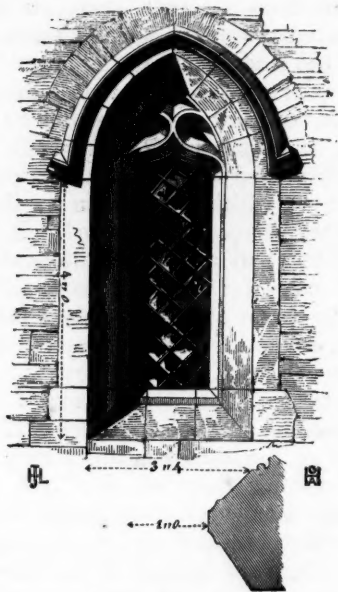
churches of Anglesey, which were finished prior to 1845; and that it is capable, at a trifling cost, of being rendered less barbarous, and more consonant to the styles of our national architecture. The only ancient remain connected with the edifice is a monumental stone, stated to have formed part of the wall of the old church, but now lying neglected, and almost unknown, in the church-yard.

It is about three feet eight inches long by eighteen inches broad, and from five to eight inches thick; being a mass of schistose breccia, a stone occurring *in situ* in other parts of the island, and commonly found as boulders, near Llangefni. The inscription is almost illegible from the effects of weathering; so much so, that it does not admit of a satisfactory rubbing being taken from it. The above representation is carefully reduced from a sketch made on the spot, with whatever precautions were possible. There are traces of other letters on the stone, beneath the lower line in the engraving; but they are so indistinct that nothing can be made out of them. If the word in the first line be correctly read as *CVLIDORI*, it confirms Mr. Westwood's remarks as to the Latinity of these and similar early inscriptions in Wales. The word *MVLIER*, which is legible in the fourth line, may refer to some other person here interred. It is to be hoped that this inscription will attract the attention of palæographers, and that some further light may be thrown upon it. There can be no doubt that it deserves a better place than the church-yard, where it is not protected at all, but is lying loose and exposed to injuries of any kind.

In this parish are situated the remains of the ancient House of Tre Garnedd, once the residence of Ednyfed Vychan. For an account of the history of this personage, the reader is referred to Pennant's *Tour*, vol. ii. p. 260. The only part of the house now standing is a portion of the western wall, about forty-five feet in length and ten feet in height, which is pierced with a circular-headed door, without mouldings, and two square-headed labelled windows, one of a single, the other of two lights; all of about the period of Henry VII. This building, which is now part of a farm-house, stands within an area of about one hundred and twenty yards square, surrounded by a vallum and fosse, from fifteen to eighteen feet deep, and which once admitted the waters of the Cevenny flowing through the Malltraeth. No armorial

bearings nor sculptured stones, of any kind, are to be found in this house. The immense Carnedd, spoken of by Pennant, and from which the place took its name, was situated in a field immediately adjoining the high road to Bangor, on the western side: but the stones of it were almost all removed a few years ago, by the present tenant of the land (1846.) Its site is, however, visible in a small clump of trees, the roots of which are covered with stones, nearly in front of the farm-house of Tan y Graig.

The church of Llangefni was erected under the invocation of St. Cyngar, son of Geraint ab Erthin, who flourished in the sixth century, according to Rees, p. 232. The festival is on the 7th of November.



Eastern Window, Tregaian.

TREGAIAN. This chapelry of the rectory of Llangefni possesses a small single-bodied church, forty-five feet by fourteen feet six inches external measure, and only eight feet in height, to the wall-plate. It is of Early Perpendicular character, and is in good condition. The western end is capped

by a single bell-gable, stepped, of good design; and is lighted by a small loop. A southern doorway, with trifoliated spandrils, under a square label, leads into the nave, and is answered by a smaller doorway on the northern side. The font, which belonged to an earlier church, (*see plate,*) is probably of the twelfth century; and is remarkable for having no drain. It is made out of a fine quartzose grit-stone, and is hardly large enough for immersion.

The eastern window is of rather singular design, which however, occurs again in Anglesey. On the walls are some monumental tablets; one of them bearing the arms of John Prydherch, of Tregaian, Esq., ob. Mar. 1, 1724, æt. 44; and also, of Anne his wife, ob. Jan. 14, 1752, æt. 69. Another bears the arms of Mrs. Lloyd, of Tregaian, ob. Sept. 14, 1825, æt. 64.

The church is under the invocation of St. Caian, who, according to Professor Rees, p. 146, may have been a grandson of Brychan, and who flourished in the fifth century. His festival is on the 25th of September; but the village festival is on the 15th of November. The orientation of the church is a little to the North of East.

RHODWYDD GEIDIO, or, as it is usually called in the vicinity, RHODOGEIDIO, or CEIDIO, is a small chapelry dependent on the rectory of Llantrisant. In 1845, the church was entirely rebuilt, though with the same stones, under the direction of the rector, the Rev. Hugh Wynne Jones. By pursuing the highly judicious plan of keeping to the ancient foundations, and of raising up the edifice again in strict conformity with its original style of architecture, a most satisfactory result has been obtained. It is indeed, in one sense of the word, a new, and it certainly is a much better, building; but we hardly know that its personality can be said to be changed. The expense of the restoration, or re-edification, was very moderate. The old building was, probably, of the fifteenth century, but was of rude detail and workmanship; consisting of a single aisle or nave, forty feet by eighteen feet externally, and only eight feet high to the wall-plate,—being, in truth, nothing more than a plain small chapel for a rather thinly inhabited district. A single bell-gable capped the western end, and one small loop was in the southern wall; but the chapel was lighted by an eastern window, similar in design and dimensions to that at Tregaian. A

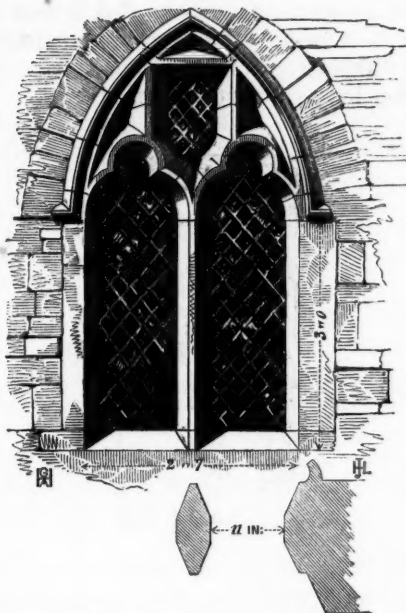
stone bench was against the western wall within; the entrance was by a small northern doorway, of Early Perpendicular character. The font was small, octagonal in form, and quite plain; and the remains of a simple screen ran across the edifice. This was one of the few churches where no pulpit occurred: nothing but a reading-pew was placed on the southern side of the altar. The orientation of the building was East North East; and it was erected under the invocation of St. Ceidio, one of the sons of Caw. As the latter was a personage of importance, and connected with Anglesey, the following extract from Professor Rees's *Welsh Saints*, (p. 224,) may not unaptly be introduced here:—

“Caw was the lord of Cwm Cawlwyd or Cowllwg, a district in the North, but its particular situation is uncertain. (A Life of Gildas, from the Monastery of Fleury, in France, published by Johannes a Bosco, and quoted by Usher, says that Caunus, or Caw, lived in Arecluta, or Strath Clyde.) According to *Achau y Saint*, he was deprived of his territories, by the Gwyddyl Ffichti, or as the general term may be interpreted, by the Picts and Scots; in consequence of which he, and his numerous family, retired to Wales. He settled at (*in?*) Twrcelyn, in Anglesey, where lands were bestowed upon him, by Maelgwn Gwynedd: and it is also said, that lands were granted to some of his children, by Arthur, in Siluria. His name is enrolled in the catalogue of saints and his children are, in one record, (Llyfr Bodenlwyn, *Myv. Archaeology*, vol. ii. p. 29,) styled the third holy family of Britain.”

Ceidio ab Caw flourished, with his father and his brethren, in the sixth century: and the festival-day is on the 18th of November.

LLANFIHANGEL YN NHYWYN. This chapelry is attached to the rectory of Rhoscolyn. The church, which is of Early Perpendicular character, is small, consisting of a single aisle or nave, forty-six feet by twenty-one feet six inches, and nine feet high, in external dimensions. The western end has no aperture; and is capped by a single bell-gable, stepped, with an ogee head. The northern doorway has a debased circular head, in wood; the southern doorway, opposite to it, of the same character, but square-headed, has been partially blocked up, and converted into a window. In the sill of this was (in 1845,) inserted the font, a curious oblong

basin, of stone, eighteen inches wide at one extremity, and sixteen inches at the other; the sides twenty-inches long, and the depth nine inches. It has since been ordered by the Archdeacon to be removed to a more suitable place. Two small square-headed trifoliated loops occur in the northern and southern walls, near the eastern end; but two other windows have been introduced in recent times.



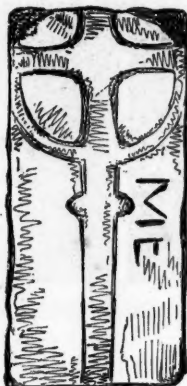
Eastern Window, Llanfihangel yn Nhywyn.

The eastern window is of peculiar design; the upper aperture being, perhaps, intended to hold a shield of arms. In the western wall of the church-yard is the stoup, or base of the cross.

The church is under the invocation of St. Michael; its orientation is East by North: and the festival is on the 29th of September. This parish used to be called Llanfihangel y Traeth.

LLANVAIR-YN-NEUBWLL. This is a chapelry dependent on the rectory of Rhoscolyn, containing no other mediæval

building than the church. This edifice, of the Early Perpendicular style, is small, and has little to attract the attention of the visitor: notwithstanding, it is deserving of inspection. It consists of a single nave or aisle, forty-seven feet by twenty feet, and only eight feet high, external dimensions: originally lighted only by an eastern window, and a small loop on either side; while the western end, capped with a single bell-gable, has no opening whatever. The southern doorway, circular-headed, is now blocked up: and has for its threshold, the broken monumental slab, or coffin lid, of which an engraving is appended. This is two feet four inches long, by thirteen inches wide.



(n. l. 3)

Coffin Lid, Llanfair yn Neubwll.

The northern doorway presents its original wooden lintel, which is in good condition. The font is plain, circular in form, twenty inches across, by ten inches high, and stands against the southern wall. On the beam of a small gallery of the seventeenth century, at the western end, is this inscription, —

EX DONO ROBERTI LEWIS DE TREFLESK ARMIGERI
1665

The southern loop has three foliations, and is formed of a single stone; the northern has five foliations, under a square label. The eastern window, which has rather a Decorated character, is of a design not to be met with elsewhere in

Anglesey; and the glass of the upper aperture has a representation of the First Person of the Holy Trinity, with emanating rays. The pulpit, which stands on the south side, west of a rude screen, has a sounding board of the seventeenth century.



Eastern Window, Llanfair yn Neubwll.

The church is under the invocation of the blessed Virgin Mary; its orientation is East North East: and the festival occurs on February the 2nd.

LLANEDWEN. This is a chapelry attached to the rectory of Llanidan. It possesses a single-bodied church, fifty-two feet by sixteen feet, external dimensions, and fourteen feet six inches to the wall-plate; which, in its walls, is of Early Perpendicular character; but has had its windows entirely replaced by modern ones; nor do any valuable portions of them remain. The bell-gable at the western end of the church is of good design: and three curious small buttresses occur under the eastern window. The entrance is by a circular-headed doorway in the western wall. Within this edifice lies buried the Rev. H. Rowlands, the learned author of the *Mona Antiqua*, thereby giving this little edifice a peculiar claim upon the attention of all Welsh Antiquaries. The church-yard is one of the most interesting in Anglesey, from its picturesque appearance and situation. The trees,

that nearly surround it, are lofty. There is a venerable yew within its precincts: and many of the graves are planted with box, in a manner scarcely to be witnessed elsewhere, but which is well worthy of universal adoption. The whole of the narrow earthen mound is covered with thickly-set box plants, which are allowed to grow, and are trimmed into a compact solid form, having the appearance, if it may be so termed, of a vegetable sarcophagus. One grave in particular,—that of David Owen, an old domestic of the neighbouring House of Plas Newydd, who acted there as brewer,—is covered with box that has been twenty years in growing, and now presents a solid mass, seven feet long by three feet wide, and three feet deep. The effect of this durable, yet simple, memorial is excellent in the extreme.

This church is under the invocation of St. Edwen, “a female saint,” says Professor Rees, “of Saxon descent, who has been allowed a place among the Saints of Wales. She is said to have been a daughter or niece of Edwin, king of Northumbria; and the statement derives probability from the circumstance, admitted by the English historians, that Edwin was brought up in the court of Cadfan, king of North Wales, at Caerseiont, or Caernarvon. Llan-Edwen, in Anglesey, is dedicated to her; and her festival has been kept on the sixth of November.” (*Welsh Saints*, p. 304.) The orientation of the church is nearly East by North.

H. L. J.

ROMAN ANTIQUITIES IN CAERNARVONSHIRE AND MERIONETHSHIRE.

HAVING lately met with a copy of a Roman inscription on a stone discovered at Tycoch, in the parish of Bangor,¹ about the year 1820, I find that it illustrates an historical fact, recorded by Pausanias, the Geographer, in his *Arcadia*. This author, who lived at the time of the event which he briefly relates, mentions that Antoninus Pius ordered an expedition to demand satisfaction from the Brigantes, a powerful tribe in the north of England, for having entered in a hostile manner into the neighbouring district, called Genounia, then in subjection to Rome. This expedition must have been undertaken by Lollius Urbicus, Proprætor under Priscus

¹ See *Arch. Camb.* vol. i. p. 419.

Licinius, about the year 140. The Legions at this time employed in Britain had signalized themselves a few years before, under Hadrian, in his Judaic expedition, as may be proved by existing monuments; the title *Arabicus* occurring on the imperial coins and other memorials of this period.

The only nations bordering on the Brigantes were, the Ottadini on the north, and the Ordovices on the south and west; and it may reasonably be supposed that the Greek Geographer intended to express Gwynedd by the term Genounia. This being premised and granted, it appears not improbable that the stone pillar at Tycoch was set up by the ninth, or Arabic Legion, as a record of the services performed in obedience to the imperial order, in ridding the country of the marauding Brigantes.

Gwynedd was so thoroughly reduced under the Roman yoke by the terrible example which Agricola had previously made of the inhabitants, that the remnant, which he left, were glad to avail themselves of the imperial protection against the inroads of the Brigantes, and other warlike tribes, such as the Picts and Belgæ; and hence, in that emergency, which was of so important character as to attract the attention of Pausanias, (probably when on his visit to Rome,) we may conclude that they solicited the aid of the Emperor on their behalf. It may also be observed that the ninth Legion had been employed in the reign of Claudius, in garrisoning Britain; having at that time *Hispania* engraven on their standard. The inscription alluded to is as follows;

NVMC
 IMP CAESAR. M
 AVREL. ANTONINVS
 PIVS. TI. IX. AVG. ARAB.
 IX.

Within a short distance of Tycoch, where this stone was found, is a farm-house called Caerhun; both these names indicating the neighbourhood of a Roman station; the former, as having been built of Roman materials.

There is a fact worthy of being recorded, as connected with the late inundations in France. The narrow bridges, built by the Romans, over the Loire, were found to withstand the swollen current, after having stood the test of seventeen centuries, while those of modern construction were swept

away by the floods. This proof of durability gives consistency to a prevailing tradition, that the bridge over a mountain torrent between the Roman stations of Caerberllan and Cefncaer, in the county of Meirion, was erected by the Romans; for it still remains, unimpaired by the lapse of time, and the action of storms and tempests. A drawing of this singular and interesting remnant of antiquity, might be acceptable to the readers of the *Archæologia Cambrensis*.

UWCHGWYRFAIWR.

[The recovery of the inscription on the stone at Ty Coch, independently of its own historical importance, is of value as determining one of the intermediate points of the Roman road from SEGONTIUM to Aber, and thence to CONOVIUM. The distance between these two places, joined to the natural difficulties of the country, renders it highly probable that some intermediate station must have existed: and this we are inclined, for many reasons, to fix at Aber. The choice of this place as a residence for a British chieftain, may have resulted from the previous existence of a Roman post in that locality. At all events, there can be no doubt that the Roman road came down the valley at Aber from CONOVIUM, and thence made a turn round the mountains towards SEGONTIUM. Hence the occurrence of this stone at Ty Coch, and the proof of its being a genuine Roman work, determine one point at least of the Roman road; which, being formed into a line with SEGONTIUM and Aber, gives us something like a verification of the direction of the entire line between those two places.

With regard to the localities in Merionethshire, indicated by our correspondent, we are happy to say, that one of our contributors intends to visit the places indicated; and also, if possible, to determine the directions of the Roman roads through that county. It would be desirable to ascertain whether there was a Roman station at, or near Dolgelly, as we surmise there must have been; and also, to decide whether there was only a single line of Roman road passing through the middle of the county up to HERIRI MOMS, (Tommen y Môr,) or whether there was not a second line running along the coast from Towyn to Barmouth, and thence to Harlech; and so, by the Traeth Mawr and Dolbenmaen, to SEGONTIUM.]

ARVONA MEDIÆVA.

No. I.

BARDSEY ABBEY.



THIS abbey may, in some respects, be considered as one of the most remarkable monastic institutions in Wales: not more on account of its peculiar situation, and great celebrity, than for the extraordinary contrast offered by its present condition to its ancient fortunes, — for its extreme isolation, — and for its almost total destruction. Strange inconsistency of human affairs, that the island once thronged by devout pilgrims from all parts of the country, and that the edifices, which had sheltered from the remotest periods a body of holy men, should now be left to the occupation of a few peasants; and should be visited, at exceedingly rare intervals only, by some stray antiquary, or by some desultory lover of the wonderful and the picturesque! What a complete reversion in the tide of the national feelings must

have occurred, for that spot which once was called "the Gate of Paradise,"¹ to be now known merely for its marine productions, —

"Nunc sinus tantum et statio male fida carinis."

The light of piety which once shone so brightly on Ynys Enlli, has been superseded by a material light, for the passing sailor only;² where once there was a band of priests, never failing in the service of the altar, there is not stationed, nor has there ever been since the time of the Spoliation, a single minister of God's Word. The condition of Bardsey is indeed changed: —

"Est procul in pelago saxum spumantia contra
Litora, quod tumidis submersum tunditur olim
Fluctibus, hiberni condunt ubi sidera cori;
Tranquillo silet, immotaque adtollitur unda
Campus, et apricis statio gratissima mergis."

Several authors have treated of Bardsey Abbey in modern times, and some ancient poetical and other notices of it, have been handed down to us: nevertheless, not much of its real history is known. The antiquary will find accounts of it in Dugdale, Tanner, Browne Willis, Pennant, Rees, and the two Williamses, among the moderns; in Giraldus Cambrensis, in Ralph Higden, and in the Life of St. Dubricius, among the mediæval writers. It is not attempted in the following brief account of the institution, to bring forward any new facts of its history; though some unpublished MSS. memorials, connected with Bardsey Abbey, will be brought to light; but rather to condense and harmonize the information given by other preceding writers.

It may be well, however, to state, that the only antiquary who seems to have ever set foot on Ynys Enlli, was Pennant; perhaps, however, accompanied by Mr. Llwyd, to whom he was under such deep obligations for much of his antiquarian information. But even Pennant visited it in his younger days, before he was an antiquary; and his account of it is meagre and unsatisfactory, in the extreme. (See *Tour*, vol. ii, pp. 196, 197.) Since his time, no one with an antiquarian object in view, had ever thought it worth while

¹ *Cambrian Register*; Williams's *Ecclesiastical Antiquities of the Cymry*, p. 223.

² The light-house here, is a lofty and admirable structure, of the most signal utility.

to make the pilgrimage; until, in the summer of 1846, two Archæologists, one being the recent historian of Llanthony, the other the author of this account, performed the somewhat difficult voyage,—paid the usual penalty,—and returned with impressions, not readily to be effaced from their memories. It was no easy matter, at any time, to get to Bardsey. If the pilgrim came from the north, through Caernarvon, his labours began near Clynnog, where he had to mount the steep pass of the Yr Eifl mountains, above Nant Gwyrtheyrn; but found at the top, an *hospitium*, prepared in a farm-house, held on the tenure of assistance to pilgrims bound to the holy isle. Journeying onward through Llŷn, he would proceed by a well-paved road, still to be traced across certain unenclosed lands, and over various farms, receiving aid on the way from the abbatial tenants, until he reached the shore at Aberdaron. Or if he came from the south, he might land near Pwllheli, where the church of Abererch is supposed to indicate, by its name, the spot of rest for many a coffin on its road to this place of choicest sepulture: thence, he might wend his way along the winding coast by St. Tudwal's isle, stretch over the ill-omened shore of the Porth Nigel, and climb the steep sides of Mynydd Rhiw, ere Aberdaron's retired bay came in sight. Once arrived at Aberdaron, the pilgrims would perform their preliminary devotions in St. Hywyn's collegiate church,—where now,

“The moping owl doth to the moon complain;”

or the storm drives through the unglazed casement, and the unshingled roof. Here, at all periods, the pilgrims must have been liable to delay; for the strait, between the mainland and the isle, neither does, nor ever did, admit of being crossed in small vessels, at man's will: wind and water must combine to favour the passage, or the transit cannot be attempted. But, if detained, they could wander up to the bold head-land looking towards the isle, and there they would find St. Mary's chapel open to their prayers for a safe passage, and her mysterious well below high-water mark, to test the constancy of their devotion. These spots, if visited now, are resorted to only by those who love to see old Ocean in its wildest mood. There they may witness the eternal war of the deep blue billows, fresh from the Atlantic, thundering against the many-coloured, many-caverned cliffs;

there they may look over precipices, hundreds of feet down into the cœrulean deep, and extend their gaze for many a fathom beneath its pellucid surface. Far off at sea, between the main-land and Ynys Enlli, they may be aware of the Race, rushing and boiling along at ten knots an hour; and, if the wind be adverse, breaking into a line of foaming billows that few boats would venture to face. When ready to embark, they would have to go by a circuitous route to the little cove of Porth Meudwy, beneath the Abbey Court-house; and thence, under favourable circumstances, might steal along in a boat under the lofty cliffs till they came to the point of Pen y Cil, where leaving on the right hand the precipice of the Parwyd, shelving six hundred feet down into the sea, they would stretch across for the southern point of the isle. As their bark danced over the waves, the many tribes of sea-fowl that frequent the sound, would flit over their heads, or dive for their watery prey even at the very points of the oars: the air and the sea would seem pregnant with life; the sturdy boatmen would at times stop to rest, and would offer up a brief oraison: they would then resume their pull, and in two hours, *at the soonest*, they would have finished the passage of only six miles. Once, however, at Bardsey, the difficulty was only half accomplished:—

“Sed revocare gradum ———
 Hoc opus, hic labor est. Pauci quos æquus amavit
 Jupiter, aut ardens evexit ad æthera virtus,
 Dis geniti potuère.”

Those truly, who could get a good wind, for both going and coming back, — or who could find a tranquil time, when the monarch of the air might favour them, — or those who were born under a lucky star, — might, indeed, return the same day: but others have been detained *three weeks* at Bardsey, waiting for a fitting moment, or, if they have ventured into the current, have been carried

“Leagues afar, over the stormy main;”

and, having started from Caernarvonshire, have landed somewhere on the shores of Cardigan. No doubt, then, as now, other troubles awaited the adventurous pilgrim, to be felt, but not described.

ARCHITECTURE OF THE ABBEY. — Of this establishment, whatever may have been its size, nothing remains at the

present moment (1846,) except the fragment of a tower, represented in the engraving. In Pennant's time, a vaulted room was in existence; and it is said, that some remains of a small chapel, near a holy well dedicated to the Blessed Virgin, were to be seen on the hill above. But now, not even the foundations of the buildings are apparent, except in one or two places; so ruthlessly have the wants of man accomplished the destruction of the sacred pile. Not a capital, not a coffin-lid, not the fragment even of a chiselled stone, is to be seen anywhere around. The building was called into existence from the rugged soil of the island, and to that soil has it returned: dust to dust, like its constructors, and demolishers. From the remote position of the island, rendered so difficult of access, except in the finest weather, it might have been supposed that the ruins at least of the abbey would have been evident; but no doubt they have been entirely worked up into the cottages of the inhabitants, not brought to the main-land; and, if sculptured remains of any kind exist, they are buried beneath the soil, for not one is visible upon its surface.

The inhabitants state that considerable remains of buildings have been taken down, within the memory of man, on the north-western side of the tower alluded to; but they can give no account of their form or their character. On the south-eastern side of the tower, they shew the traces of what they call the church-yard; and say that considerable quantities of bones have been disinterred there, from time to time. Some of these bones were lately to be seen on the surface of the adjacent fields. A small portion of a wall lies beneath the ground to the eastward of the tower; but no lines of foundations are to be made out. In all probability, the whole of the monastic buildings, as well as the church, were composed of undressed stones taken from the adjacent rocks; and these it would of course be impossible to identify in any new position. The quoins and other dressings may have been of grit and lime-stone; the latter may have been burnt; and the former so far dispersed, that they cannot now be traced. The absence, however, of all ornamental stones is a very remarkable circumstance, for which no sufficient reason has been assigned.

The tower itself may have stood on the northern, or the eastern, side of the church; it is impossible to say which,

since there are no traces of junctures of roof, no lines of bonding of walls, where any other edifice might have been joined on to it. It may not have formed part of the church at all; though from its proximity to the spot where bones have been found, we should infer that it did. The side of the tower that looks towards the main-land, fronts exactly to East North East, (varⁿ $27\frac{1}{2}$ W.) It is nearly square, being twelve feet by twelve feet six inches, internally; the walls are three feet six inches thick; and it consists of the remains of two stories, the lower being only eight feet six inches high; and the upper now measuring about ten feet. The lower story formed a room, as we infer from the holes for rafters appearing in the sides, and which go completely through the walls to the open air; though this they may not have done originally. A lancet window, six feet high by about ten inches wide, externally, and splaying to eight feet ten inches by three feet four inches, internally, occurs in the south-eastern, or land-side of the lower story; whereas, on the sides exposed to the sea, no such opening in this story was made. An aperture, which may have been a doorway, now so much dilapidated as not to be ascertainable, is in the south-west front. If it were not for the character of this single lancet window, which is of excellent workmanship, most carefully finished, with a solid voussoir for the key-stone, and only three voussoirs altogether in its external arch, there would be no means of deciding as to the style of the building; but it may, from this, be safely pronounced as of the thirteenth century. About the level of the flooring of this lower story several square holes penetrate entirely through the walls, perhaps for joists; only they seem to have been made too carefully and smoothly for such a purpose; while on either side of the lancet window, two square holes, at nearly the height of the eye, also carefully finished and plastered within, penetrate at right angles, through the walls. Nearer to the window than the southernmost of these holes, is a third and smaller one, *running parallel to the splay of the window*, right through the wall, carefully finished and plastered; the use of which is altogether problematical. In the northern side, two other square holes also entirely penetrate the wall. The upper story had a window in its eastern face; and perhaps, also in the southern; but only the jambs of the former remain. In the north-western face is, what

looks like a flat-headed window, or doorway, the sides of which bear traces of plaster; as, indeed, do other portions of the interior of the tower. Several square penetrating holes occur also in the upper story. Between the stories, on the exterior, runs a plain chamfered string-course, so much weathered as to be scarcely deciphered in its character. The walls are composed of the schistose rock of the island; but the dressings of the windows are in very fine and hard grit-stone.

There is a rather large well at the foot of the hill to the eastward of the tower; but it appears never to have been lined with masonry, and is now trodden in by cattle and swine. Indeed, in numerous spots on the hill side, receptacles, and small sources, of the purest water are found, so that the recluses could never have been in want of an abundant supply of this essential element; to say nothing of what the heavens must have favoured them with for a large portion of the year.

HISTORY OF THE ABBEY.—The opinion given by Pennant, that the isle of Bardsey, or Ynys Enlli, was, from a very remote period, the retreat of Culdees, or Colidei, seems to be based on the words of Giraldus Cambrensis, who, after stating that Archbishop Baldwin lodged a night at Nevyn, says:—“Jacet autem extra Lhein insula modica, quam monachi habitant religiosissimi, quos cælibes, vel colideros, vocant. Hæc autem insula, vel ab aeris salubritate, quam ex Hiberniæ confinio sortitur, vel potius aliquo ex miraculo, et sanctorum meritis, hoc mirandum habet, quod semper in eâ seniores præmoriuntur, quia morbi in eâ rarissimi: et raro, vel nunquam, hîc quisquam moritur nisi longâ senectute confectus. Hæc insula Enlthi Cambricé vocatur, et linguâ Saxonîcâ Berdesey, et in eâ, ut fertur, infinita sanctorum sepulta sunt corpora. Ibique jacere testantur corpus Beati Danielis Bangornensis Episcopi.”

The same subject is noticed by Higden in his *Polychronicon*, in the well-known verses, —

“Ad Nevyn in North-Wallia
Est Insula permodica,
Quæ Bardiseia dicitur;
A monachis incolitur;
Ubi tam diu vivitur,
Quod Senior præmoriatur,

Ibi Merlinus conditur
Silvestris ut asseritur."
(*Gale Script.* ii. 189.)

It requires no great stretch of the imagination, to believe that this island should have been always deemed one of peculiar salubrity; and that its extreme isolation should have naturally rendered it a land of refuge for the oppressed and the desolate. We may, therefore, be induced to believe that many devout persons, glad to escape from the barbarous turmoils of Britain, after the arrival of the Saxons, sought security, and found it here. On this island they would, at least, have peace from all attack, except by sea; and even then the rovers must have been daring that would attempt a descent on an island admitting of a landing at only one particular spot. Here those, whose minds were given up to contemplation, would have ample scope to indulge in their reveries. Whether amid the resounding rocks of their steep shores, or with their eyes fixed in moody imagination over

"The dim desolate deep,"

they would find no other object to interrupt their "rapt thoughts," than the distant white sail of the trader, or of the Norwegian pirate, in one direction; or the ever-changing lines of clouds, floating over the serrated ridges of venerable Cambria, on the other. Hence, therefore, we give credit to the tradition which makes St. Cadvan joint founder of a regular religious house on this island, aided by Einion Frenhin, early in the sixth century.

The words of Professor Rees may be quoted in illustration of this early period of the existence of the community:—

"Between the commencement of the sixth century and the synod of Brefi, may be dated the arrival of Cadfan at the head of a large company of saints from Armorica. He appears to have been a person of distinction, being the son of Eneas Lydewig, by Gwen-teirbron, a daughter of Emyr Llydaw, one of the princes of that country. Among his companions are mentioned, Cynon, Padarn, Tydecho, Trinio, Gwyndaf, Doehdwy, Mael, Sulien, Tanwg, Eithras, Sadwrn, Lleuddad, Tecwyn, Maelrys, and several others. As most of these were men of princely family and relatives of Cadfan, the analogy of other cases suggests that the reason, which induced them to leave their country and devote themselves to religion, was the loss of their territories: for the Armoricans struggled hard to maintain their independence against the Franks, who, under Clovis, were at this time establishing their dominion in Gaul. Cadfan,

after his arrival in Wales, became the founder of the churches of Tywyn, Merionethshire, and Llangadfan, Montgomeryshire; but he is known more especially as the first abbot of a monastery, founded by him in conjunction with Enion Frenhin, in the Isle of Bardsey, off the western promontory of Carnarvonshire. It was, probably, the establishment of this institution that induced St. Dubricius to make choice of the spot, as the place where, remote from the world, he might end his days in the uninterrupted practice of devotion. Other holy men retired thither for the same purpose; in consequence of which, the soil of the island at length acquired a sacred character, and it was deemed meritorious to be buried there. Its narrow limits, scarcely exceeding three miles in circumference, were said to enclose the bodies of twenty thousand saints. Pilgrimages were made to it for the sake of obtaining the intercession of the departed; and as the voyage was often attended with danger, several of the bards have employed their verse in describing its difficulties, not forgetting to celebrate the guardian influence to which the faithful owed their protection amid the waves." — *Welsh Saints*, pp. 213, 214.

Tanner, who is followed by the modern editors of Dugdale, says, in his *Notitia Monastica*, p. 703, "In this small island was a very ancient Religious House, founded before A.D. 516. For Dubricius, Archbishop of Caerleon, having about that time resigned his Archbishopric, retired hither." Professor Rees, quoting the *Life of St. Dubricius*, in Wharton's *Anglia Sacra*, mentions the tradition, which may be easily credited, of that holy Prelate's having retired to Ynys Enlli, and dying there in A.D. 522. His body remained buried there till A.D. 1120, when it was brought to Llandaff by the instrumentality of Bishop Urban. These quotations, however, do not prove that the Abbey of Bardsey, properly so called, was established at that period; for St. Dyfrig, or Dubricius, may very well have retired thither, when only a community of hermits existed on the island; and Cadfan may have attained from king Einion the foundation of the House contemporaneously, or even posterior to the arrival of the holy Archbishop.

However this may be, we find no recorded date of the foundations, nor indeed any authentic mention made of the rule of the abbey, until the appearance of a deed of agreement *Realis Compositio*, A.D. 1252, given below among the legal documents referring to the abbey. We should infer, from the casual remarks made by Giraldus, that none of the more celebrated rules of monastic organization were

observed in the island in his time; for he merely calls the religious brethren "Cælibes," or "Colideri;" the latter, intended probably, for "Colidei:" and as he was lodged at the Priory of Nevyn, he would be likely to have correct information about them.¹ The *Realis Compositio*, quoted from the Record of Caernarvon, is the only document which determines approximately the Order of the House; for it styles the brethren, "Canonici;" and as the Canons of Aberdaron are especially called "Canonici Seculares," we infer that those of Bardsey, were not Secular but Regular Canons; and therefore, probably, Regular Canons of the Order of St. Augustin. This tallies with Tanner's observation, taken from Sulgrave, who used the words, "Abbat: de insula Henli Mon. Albi:" for the white rochet worn under the cloak, and over the cassock of the Regular Canons, might have given rise to this appellation: or else, they might have been Premonstratensian Canons, who followed the Order of St. Augustin; and, from wearing a white cassock with a white rochet over it, were called "Canonici Albi." The abbey was certainly dedicated to the Blessed Virgin Mary; but we should doubt whether it were so originally. This dedication, probably, took place in the twelfth or thirteenth century, when the Order of Canons was established; and after the time of Giraldus Cambrensis. Mr Evans, in his *North Wales*, p. 382, states that Rhoderic Moelwynog had increased the foundation of the monastery, in the eighth century.

The public and domestic history of this religious house, is only to be made out, in fragments, from the legal and other documents quoted below. The Rev. John Williams, in his learned work, the *Ecclesiastical Antiquities of the Cymry*, gives a list of persons of eminence connected with this abbey; and the reader is referred to that book, as well as to Professor Rees's *Welsh Saints*, for fuller information, — not only concerning Bardsey, — but also concerning the early

¹ This inference is drawn from a sentence antecedent to the quotation given above, in which he states, "Ea nocte jacuimus apud Newem, vigiliâ videlicet Paschæ floridæ ubi Merlinum Sylvestrem, diu quæsitum desideratumque, archid: Menevensis invenit." Now the copy of Merlin's works, to which this passage no doubt refers, though it may have given rise to the tradition that Merlin himself was buried there, or at Bardsey, would not be likely to be found anywhere but in a religious house; and, as we know, from the *Realis Compositio*, quoted below, a Prior of Nevyn existed in A.D. 1258.

condition, ecclesiastical and civil, of Wales. The authorities are cited in pp. 224, 225, where Mr. Williams says, "Cynon, who had accompanied Cadvan from Armorica, was made chancellor of this monastery. Hywyn, another companion, the son of Gwyndav Hen, was confessor. Dochdwy was a bishop, and upon the death of Cadvan, was entrusted with the care of the diocese of Llandaf; whilst Teilo, went over to regulate the affairs of Bardsey. The second abbot was Lleuddad ab Alan. His brother Llynab, was also a member; as were Trinio, Sulien, and Maelerw, grandsons of Emyr Llydaw; Durdan, a companion of Cadvan; Arwystli Glof, the son of Seithenyn; Meugan the Bard; Lleuddad, the son of Dingad ab Nudd Hael; Llewelyn ab Bleiddyd; and Archbishop Dyvrig."

St. Durdan, one of the above-mentioned holy persons, is still commemorated by a sacred well bearing his name, Ffynnon Ddurdan, near Aberdaron, where the appellation of an old mansion, Bodwrdda, standing close by, is supposed to have some relation to the name of the saint.

The names of the abbots, as far as they have been made known by tradition, or otherwise,¹ are as follows:—

Cadvan, joint founder and first abbot; circa A.D. 516—542.

Lleuddad ab Alan; second abbot.

Cadwallon ab Owain Gwynedd; circa A.D. 1169.

Robert ap Meredith; of the same family.

Ieuan; circa A.D. 1460.

Madoc y Caws; circa A.D. 1480.

John Conway, last abbot; heir of Bodnithoedd in Meyllteyrn.

In the *Anglia Sacra*, ii. 554, occurs "Laurentius Prior de insula Sanctorum;" but in Leland's *Collectanea*, Hearne seems to doubt whether Ynys Enlli, or Ynys Seiriol, be here meant by the appellation "The island of the Saints."

The following extracts from the Rhyl MSS. relative to Bardsey, which have been most obligingly communicated by their owner, Miss Angharad Llwyd, supply two additional names to this list:—

Fol. xiv. p. 484.—"Idwal, son of Griffith ap Cynan,

¹ The printed authorities for this list are,—Dugdale's *Monasticon*, vol. iv; Tanner's *Not. Mon.*; Rees's *Welsh Saints*; Williams's *Ecclesiastical Antiquities of the Cymry*, p. 223, et seq.; and the *Cymmrodorion Transactions*, part iv. p. 240.

Prince of North Wales, was abbot of Enlli, and abbot of Penmon. His sepulchre is yet to be seen in Penmon church, saith William Llŷn."

Fol. xiv. p. 493. — "Llewelyn, son of Cadwallon, was abbot of Enlli; and had a son called Meredith, father of Meredith Penhir, whose daughter Gwenhwyfar, married Iorwerth Ddu."

One of the most curious documents connected with the history of this abbey, is the following, also derived from the Rhyl MSS.: and for the accurate transcription of which, we are indebted to the Rev. Mr. Owen, of Rhyl. The date is 1547; and the original is in the cramped writing of that period:—

"THE PARDONS AND PRIVILEGES OF THE ABBYE OF ENLLY.

"Universis sanctæ matris Ecclesiæ filiis ad quos presentes Literæ pervenerint notum et manifestum fiat, quod summi Romani Pontifices concesserunt & ratificaverunt omnibus Xti fidelibus utriusque sexus, vere contritis pœnitentibus & confessis, qui de bonis suis sibi a Deo collatis, pia mente auxiliantibus in honorem viginti millium Sanctorum, aliquid dederint seu transmiserint ad opus Monasterii Beatæ Mariæ Virginis Insulæ de Bardezey, Cambrice Enlli, & a vulgo Roma Britannorum nuncupatæ, Bangorensis Diœceseos; in quo loco, pro amore dictorum viginti millium Sanctorum, Jesus Christus non desinit miracula ostendere, videlicet, surdis auditum, mutis loquelam, cæcis visum, claudis gressum, dementibus sensum, periclitantibus in mare ad portum salutis ductum: ad supplicationem, videlicet, Sanctorum Kybi, David, Kadfan, Danielis, Seriolis, Bevnonis, Cowrda, ob honorem Dei, Beatæ Mariæ Virginis, & viginti millium sanctorum monasterii prædicti de Bardezey, infra dicta animarum omnium fidelium vivorum et defunctorum centum sexaginta mille annorum novem mille dierum, tertiam partem eis pœnitentiis vota fracta, peccata oblita, offensas patrum et matrum suorum, etiamsi manus (quod absit) violenter . . . Item omnes indulgentiæ ordinis Sancti Augustini undecim millia missarum septem millia officiorum. Insuper remissiones totius ordinis Cisterciensis, Sex millia missarum, Se Stationes et quingentæ quadrag præterea quod erant vnius maximi pluviarum imbris"

Here abruptly ends the MS.; at the bottom of the page, and on the other side we have, in the same hand-writing, the form of absolution, as follows:—

"ABSOLUTIO A PÆNA ET A CULPA.

"Dominus noster Jesus Christus te absolvat, et ego auctoritate sanctæ matris Ecclesiæ, a sede Apostolica mihi commissâ, absolvo te

ab omni vinculo excommunicationis, sententia suspensionis, irregularitatis et interdicti, dispensando tecum in illis; et restituo te sacramentis Ecclesie, et eadem autoritate ego absolvo te plenarie ab omnibus peccatis tuis tam confessis quam oblitis et omni pœna pro culpis tuis debita. In nomine Patris, et Filii, et Spiritus Sancti."

The annexed extracts, from the Rhyl MSS., throw some more light on these topics:—Fol. iii., p. 232. "Sir John Salusbury, Knt. of Lleweny, founded the Religious House (of Carmelites) in Denbigh, and gave it to the Abbey of Bardsey, A.D. 1284."

Fol. iii., p. 13. "*The martial men our age hath produced out of this county of Caernarvon, &c.*—The memorable service of Sion Wyn ab Hugh, born at Bodvel in Llŷn, in the said county;—this trait is not to be forgotten. He was standard-bearer to John, Earl of Warwick, and afterwards D. of Northumberland, in the great field fought between him and Kett, and other Rebels of Norfolk and Suffolk, near Norwich, in the time of Edw. VI. His horse was slain under him, and himself hurt, and yet he upheld the standard of England, as the Chronicles of that time denote; for which service the D. of Northumberland bestowed upon him two fine things, in Llŷn; i.e. the Isle of Bardsey, and the Demesne House of the Abbot of Bardsey, near to Aberdaron, called the Courtoith; the honorable mention made of his good services in the grant which I have seen and read; a rare matter to find so good a master, &c. &c."

The Rev. P. B. Williams, of Llanrug, in his Prize Essay, published in the *Cymmrodorion Transactions*, part iv., gives a list of the personages buried in this Island of Bardsey; but the same author had previously printed a more complete account in his *Tourist's Guide through the County of Caernarvon*, from which the subjoined extract is taken. It is to be regretted that no authorities are there quoted.

"The following are the names of some of the first abbots, and reputed saints, who are said to have been buried there:—

1. Lleudad, (Laudatus) the first abbot.
2. Dufrig, (Dubricius) once archbishop of Caerlleon ar Wysg, or Llandaf.
3. St. David, who retired hither from the Synod of Brevi, (Llan Ddewi Brefi.)
4. Cadvan, who came to Wales from Llydaw, or Armorica, attended by the following persons: Padarn, Hywyn, Sulien, Tanwg, Tydecho, Tecwyn, and many others.
5. Dewrdan, or Dwrddan, from whom Bodwrda, in this neighbourhood, is supposed to have been so called; or from Cowrda, to whom Abererch church is dedicated.

6. Daniel, first bishop of Bangor.
7. Beuno, to whom Clynnog Fawr is dedicated.
8. Myrddin ap Morfryn, (or Merlinus Caledonius, or Sylvestris.)
9. Hywyn ap Gwnda Hen, steward to Cadvan, and to the saints at Bardsey.
10. Dervel, to whom Llan Dderfel in Merionethshire is dedicated.
11. Eineon, or Engan Frenin, king of Lleyn.
12. Cawrdaf, St. at Abererch.
13. Cadwallawn ap Owen Gwynedd, abbot in the year 1169.
14. Thomas ap Griffith Nicholas, of Dinevor, in South Wales, who was killed in a duel at Penal, in Merionethshire, was buried here.
15. Griffith ap Thomas, nephew of Griffith ap Nicholas, was interred here.
16. Hugh ap Richard ap Sion ap Madog, of Bodwrda, was buried here, in the time of Queen Elizabeth. See William Lleyn's Elegy on his Death.

The same author observes:—

"Tradition says, that Aberdaron, Bryn-croes, and Nevin, originally belonged to Bardsey, but at present the tythes of those three parishes, are the property of the Cefn Amwlch family; and it is very probable that one of their ancestors purchased them of the king (Henry VIII.) or his ministers at that time. This island was granted by Edward VI. to his uncle, Sir. T. Seymour, and afterwards to John, Earl of Warwick; and the present proprietor's father purchased it from Dr. Wilson, of Newark. A tenement, called Court, in the parish of Aberdaron, originally belonged to Bardsey, and was granted and purchased with the island, as before described. Part of Lleyn, is to this day, called the Lordship or Manor of Bardsey, and a kind of Leet Court is held occasionally, either at Aberdaron, Bryn croes, or Tydweiliog, which is called the Court of the Lord of the Manor of Bardsey. The present lord of the manor is the Marquis of Anglesey; there are also a recorder, bailiff, and constable, attached to this lordship. The court was probably held, formerly, at the above-mentioned farm, which still bears the name of Court; and not far off is another place, called *Secar* (Exchequer), and it seems there was a prison or gaol there, for near it is a hill, called Brynn y Grogbren, or Gallows Hill."

LEGAL AND PUBLIC DOCUMENTS REFERRING TO THE ABBEY. The *Record of Caernarvon*, under the head of *Leges et Consuetudines Walliæ*, contains, at p. 252, a document relating to the Abbot and Convent of Bardsey, A.D. 1252, which, on account of its early date and the curious particulars it details, is worthy of being translated at full length. It should be premised, however, that either the original MS. is wrongly

pointed, or that it has been incorrectly transcribed. The orthography, too, of various names is difficult to be made out, and the signification of various terms in it admit of different opinions.¹

"Be it known to those present, as well as to come, that this Real Composition has been made between Dom. A., Abbot, and the Convent of Enlly on the one part, and the Secular Canons of Aberdaron on the other, concerning controversies which have arisen between the aforesaid, in the presence of Lord David, son of Griffin, Lord of Kemedmaen, which have been thus determined:—viz., that the aforesaid parties have agreed upon five trustworthly men, chosen by common accord; that is to say, G. Prior of Enlly, and Meilir, a converted brother of the same House, and Goronwy, son of Ysop, and L. Steward, son of D., and Tegwared, son of K. The aforesaid five men have, first, determined concerning the tithes of the Canons of Enlly, that the Secular Canons of Aberdaron have presented to the Canons of Enlly all the tithes of all the lands which they cultivate at their own cost. And the aforesaid Canons of Enlly have given to the Church of Aberdaron Sacerdotal Vestments, with a Silver Chalice and a Missal, and will give to the aforesaid Church one pound of Frankincense on the nativity of St. John the Baptist, annually. The aforesaid Abbot and Convent are to have and possess all the procurations of the men of the Abadayth, except Clastreny. Concerning the Vill of Stohelik, it has been thus determined, that the men of the said Vill be free from procurations and work. The *Tunc* of the aforesaid Vill is so fixed that they are to pay annually 18d., with 12 *Gwyelyniau* of barley heaped up. Concerning those who are Portionists in the Church of Aberdaron, they are to pay for *Amobrum* and *Ebedy*

¹ By the word Abadayth, which in other documents is written Abbadaeth, is probably meant, all the land belonging to an Abbatial Establishment. *Rander*, now written *Rhandir*, signifies a division of land. *Tunc*, or as it is written in the original, *Tunk*, means an annual payment due to the Superior Lord of the Soil; and *Ebedy* is believed to stand for a fine in case of heriots. The word *Amobrum*, or *Ammobragium*, included not only a fee on the marriage of a tenant's daughter, but also a fine for any act of adultery committed by a tenant. The measures indicated by *Gwyelyn*, *Cribrata*, and *Scutella*, are not clear: the second word may be translated a crible or sieve; and the explanation of the third is to be found in Ducange, *Gloss. Med. et Infim. Lat. sub voce Scutella*. "Patena in modum cavitatis scuti;"—"Scudel eadem notione usurpant Cambro-Britanni; unde *Scutellam* deducere malunt nonnulli." The putting of initials only for the names of the Superior Ecclesiastical Personages disappoints curiosity, though it testifies to the humility of those who bore them; while the orthography of those written in full allows of much alteration and correction. The date of the deed is the 11th July, A.D. 1252, although in the Introduction to the *Record* it is erroneously quoted as 1258.

only 12d.; but the Laymen of the same Vill are to pay 2s. for Amobrum and Ebedyv. Those, however, who are Portionists in the Church of Aberdaron, wherever they may be in the domain of the Abbot, shall pay 12d. for Amobrum and Ebedyv. If any money comes from the land and possessions of the Abadayth, from whence a controversy hath arisen, the Secular Canons shall have a third part of the same. Concerning a Judge, (or Arbiter,) it is so fixed that there shall be no Judge in the Abadayth, except whomsoever the Secular Canons shall have agreed upon, together with the Abbot and Convent. Concerning doubtful causes, which shall proceed from the Secular Canons, the Abbot is bound to inquire into the truth. The sons of Trehayarn Voel are free from procuration and work: the same concerning Pulldeveyde. Seguiabdfref is free, except 12d. for Amobrum and the same for Ebedyv. The procuration of the Abadayath, except Trefgrayk, from every *Rander* whence *Twnc* is paid, 12 cribrates, (viz.,) 6 of good wheat and 6 of good flour, and 2s. But from Trefgrayk 15 cribrates, half of good wheat, and the other of flour, and 27d. Bryncroes, however, is to pay for Amobrum 12d., and the same for Ebedyv. *Twnc Supra Sely*, from each *Rander* 12 Gwyelyniau of barley, not heaped up, and 25d., except Stohelyk and Tresdom. Concerning Tresdom, it is thus (determined): for the procuration of the said Vill, four cribrates of good flour and four of wheat, and 16d. For *Twnc*, 8 Gwyelyniau of barley, not heaped up, and 16½d.; and a third on account of *Twnc Subter Sely*, except Kellyvelyn, from each *Rander*, 53d.; but from Kellyvelyn, 43d. Concerning work, it is thus (arranged): whoever hold land and house under the aforesaid Canons of Enlly shall do work for three days in autumn; but, in summer, he who has an horse is bound to carry two car-loads of glebe as far as the Court of Ycil, except Stohelyk and Segenabeyd and Veyrth. The others, however, do not do work, except the ditch of the Mill of Aberdaron. All the Inhabitants, however, of the Abadayth may be free to take the clerical sign. The procurations of the Lord of Kemedmaen have been thus determined: that once a-year the Cellarer, with the Steward, shall choose five trustworthy men of the Abadayth; and they themselves shall tax the richer and stronger, 4d., and 4 scutels of flour and two cribrates of oats, with a hen. Also, they are to tax the other men, who are not so rich, 2d., and 2 scutels of flour and one cribrate of oats. Also, third-class men, 1d., and 1 scutel of flour. Also, they are to tax other men, who cannot give so much, 1d., or its worth; and in every house where hens are kept, one hen. (They are to tax) Dyroy Croes, 2 shillings. The Lord Prince of North Wales has thus decided. The men of the Abadayth are not to be compelled to service of the Mills of the Abbot and Convent. If there be any land for which there is no person to be answerable, the Abbot is to hold the aforesaid land untill the coming forward of some one of the family, who may become answerable for it. And in order that this form of

peace and agreement may remain firm and unshaken in future times, the seals of Dom. R. Bangor, and of Lord David, son of Griffin, and of Dom. A., Abbot of Enlly, have been placed to this writing. These being witnesses; the Lady S., formerly wife of the Lord Griffin; T., Dean of Lley; Dom. William, Prior of Nevyn; Master Richard, Chaplain of Bodvran; Gervase, son of M.; Meurik, son of R.; John, son of K.; Jevaf, son of L. Bailiff of Neugwl; T., son of M.; L., the Bald; and many others. Done Anno Dni. MCCLII., on the 5th of the Ides of July."

From the above interesting document it may be learnt that the Religious of Bardsey were, at that time, Canons,—and, as before observed, not improbably, Canons of St. Augustine; also that there was a Religious House at Aberdaron, and one at Nevyn,—though no mention whatever of either is made at the time of the dissolution; so that these had, no doubt, long since become extinct.

Under the head of *Placita in Quo Warranto*, 44 Edw. III., (this date should be, circa 24 Edw. III.?) given in the Record of Caernarvon, some information is found concerning this Abbey; and indeed it forms the groundwork of what is known about it.

The Record states that the Abbot was summoned to shew by what title he claimed the following privileges, viz.: That he and his successors, and his men, might buy and sell oxen and cows and other merchandize within his domain, in all his lands and manors, and be quit of toll in all fairs and markets throughout the whole of North Wales; and to have *Ammobragium* throughout all his domain, and to have *Tol* of all his men on all merchandize made by them within his domain; and to have Wreck by Sea in all his lands in North Wales;—contrary to the interest and dignity of the Prince.

The Abbot answered to this summons; and declared that he and his predecessors had been possessed of, and had exercised, these privileges from time immemorial; and that he claimed them on this ground. Upon this, John de Delves alleged that, as the Abbot had not made any claim to these privileges during the last itinerary of Justiciaries through Wales, these privileges had been taken into the possession of the Prince; but had been regranted to the Abbot on payment of the fine of one mark. He then directed the Abbot to declare what profits and advantages he derived from the privileges in question. To this the Abbot replied, in expla-

nation, that by the clause of *Ammobragium* he received two shillings for every one of his "native" women convicted of fornication; and that he claimed cognizance of such to be taken before his Steward or other deputed person; and that by the word *Tol*, he claimed suit and service from all his "natives," and the right of imposing talliage upon them at a high or a low rate, according to his pleasure: also, by the clause of Wreck by Sea, he claimed possession of all goods and chattels thrown upon his coast by the sea, or endangered by stress of weather. To this, John de Delves urged in counter-reply, that, as Wales was a land of conquest, and had been conquered within the memory of man, all previous privileges had been thereby annulled; that the Abbot, even if his plan of prescription were adjudged valid, could not claim to be *quit* of toll, since he had never shewn himself to have been *liable* to toll, nor could prove before a Court of Record that he had been; that the right of free sale and purchase belonged to every man in Wales before the conquest. After the conquest, it had been ordered by the King, that no one should buy or sell any merchandize whatever in all North Wales, except in one of the merchant towns of "Caernarvon, Coneway, Beaumarreys, Hardelagh, Bala, Crukyth, and Neurburgh," except certain small articles of food. The Abbot alleged, in answer to this, that by a proclamation made by Edw. I., all the Welsh who should voluntarily submit themselves to him were to have all their privileges maintained and respected; that his predecessors did so submit themselves, and were admitted into the King's peace, and even continued in their lands and liberties by the King's special permission. He also observed that, being the head of a Religious House, he had only a life interest in these privileges, which were vested in the Church and his House, not in himself: from which it followed that his predecessors could not forfeit any privileges belonging by right to the Church: he farther stated that he could prove that neither his predecessors nor himself were ever subject to toll, and that these privileges had never been abused by extortion or otherwise. The Court, after hearing thus far, decided against the Abbot's claim to exemption from toll, as not being proved by any title or fact; and adjudged this privilege, as contrary to the Prince's interest and dignity, to be abolished, and that it had been a matter of clemency that the Abbot had enjoyed

these privileges hitherto. As for the right of *Ammobragium* and *Tol*, the Abbot was allowed to retain it, in so far as it did not interfere with the rights of the Prince. The claim of right of Wreck by Sea was reserved for farther hearing at Conwy.

In the *Record of Caernarvon*, p. 221, we find mention made of several petitions made by the Abbot and Convent of Bardsey to the King's Justiciaries, and of the replies accorded to them, 33 Edw. III. Thus the Abbot and Convent petition that they may be maintained in their privilege of no Woodward being allowed to make any "attachments" on their lands or forests; and the award given is, that they shall be maintained in their privileges hitherto enjoyed.

To their representation, that the Prince's servants took toll on boats laden with salted fish touching on their lands, it was replied, that the Abbot had allowed before the Council that this toll had always been taken, and therefore the practice would be maintained.

The Abbot and Convent petition that their tenants may have their sons admitted into Holy Orders without the Prince's license, they being now hindered from doing so. Reply: that in the times of the Kings and Princes of North Wales, no one could receive the tonsure without Royal license; and therefore the privilege must be refused.

They petitioned that in all causes touching them in the Prince's Court, one half of the Inquisition (Jury?) might be chosen from their own men, — the other from the Prince's. The answer given is, that the custom in the last King's time, and the provisions of the statute of Rhuddlan, should be observed in this respect.

They also demanded that they might have what was necessary for building purposes (*de mæremio*) in the woods of the Cantred of Merioneth; and they were allowed to have it by the favour of the Prince, and at his discretion.

The petition that their tenants might have public rights in the lands which were in the Prince's hands, by escheat or impotency, was answered by the declaration that they should have such rights, at the proper time, according as had been allowed to the Prince's dependants.

They finally complained that the Justiciaries of North Wales demanded from them 68s. 6d. in pursuance of an Extent of their lands, made unjustly in the time, and by the order, of

David, Lord of Llŷn, and brother of Llewelyn, Prince of Wales, for his tribute of support, (*putura*,) as was authorised at an Inquisition held by John de Havering, then Justiciary of North Wales, by Royal order. The answer however was, that, until a new Extent could be made of North Wales, this payment must be continued.

PROPERTY OF THE ABBEY. — The returns found in the *Taxatio* of Pope Nicholas IV., A.D. 1291, and the two Valuations made in the time of Henry VIII. are here given. The orthography of most of the names of places is incorrect; or, at all events, not suited to the modern usage of Wales.

FROM THE TAXATIO PAP. NICH. IV. A.D. 1291.

Property of the Abbey of Bardeseye, in the Diocese of Bangor.

The Abbot holds the townships of Vxsely, Yssely, Monatud, ^a Wytharoñ, by returns and perquisites	4 ^{li}	15s 0d	9s 6d
Also he holds in another township which is called Issely, and in Tuduaylok, by returns.....	25s	0d	2s 6d
Also he holds the Grange of Eglestadell and Bryn croes, three carucates of land, with other commodities	40s	0d	4s 0d
Also he holds Gudualek, and Nantwyneydel, and Brynhauoc, two carucates of land	20s	0d	2s 0d
Also he holds Denolyant and Kamdylyon, one carucate	10s	0d	12d
Also he has four mills.....	40s	0d	4s 0d
Also he has by selling rabbits and rabbit skins	35s	0d	3s 6d

Produce of the Animals of the Abbey of Bardeseye.

The Abbot has twenty-four cows; produce	23s	0d	2s 4d 3q
Also he has one hundred and twenty sheep; produce.....	33s	0d	3s 3d 3q
Sum of the Property of the Abbey of Bardeseye	16 ^{li}	2s	
Sum of the Tithe	32s	2d 2q	

VALOR ECCLESIASTICUS; temp. Hen. VIII.

Monastery of the Blessed Mary of Bardesey, in the Deanery of Llŷn, in the county of Caernarcon, and the Diocese of Bangor.

VALUE IN TEMPORALITIES: *videlicet*, in the county of Caernarcon.
Returns of Free Tenants: values in

	£.	s.	d.
Township of Ulthadaron, per ann ..	1	4	1½
Township of Treff Morva, per ann.....	1	12	2
Township of Yselle, per ann	0	14	6½
Township of Ugh Selle, per ann	1	5	8½
208 hobetts of wheat, to be paid annually by the tenants of the aforesaid townships, and each hobett valued at 6 ^d	5	4	0
60 hobetts of barley, to be paid annually by the tenants of the aforesaid townships, and each hobett valued at 4 ^d	1	0	0
	11	0	6½

Lordship Lands: values in

Township of Treff Morva, per ann	2	1	8
Township of Ulthadaron, per ann	1	15	0
Township of Yselle, per ann	1	10	0
Township of Ugh Selle, per ann	4	0	0
114 hopes of wheat, to be paid annually by the tenants of the aforesaid lands, and each hope valued at 8 ^d	3	16	0
	13	2	8

Court Perquisites: value in

The above specified townships in common years	4	0	0
	28	3	2½

*SPIRITUALITIES: values in the county of Caernarvon, and the Deanery of Llyn.**The Church of Aberdaron, for the Abbot's share, value in*

Tithes of corn, hemp, and flax, in common years	10	0	0
Tithes of wool, lambs, lactuals, with other small tithes, in common years.....	4	13	0
	14	13	0

The Chapelry of Bryncrois: value in

Tithes of corn, hemp, and flax, in common years	4	13	4
Tithes of wool, lambs, lactuals, oblations, with other small tithes, in common years	1	6	8
	6	0	0

The Chapelry of Tidweilioc: value in

Tithes of corn, hemp, and flax, in common years	2	3	4
---	---	---	---

	£.	s.	d.
Tithes of lactuals, wool, lambs, and other small tithes, with oblations, in common years	0	10	0
	2	13	4

The Chapelry of Nantgundaryl: value in

Tithes of corn, hemp, and flax, in common years	3	14	4
Tithes of wool, lambs, lactuals, and other small tithes, with oblations, in common years	1	3	4
	4	17	8

Oblations within the island of Bardesey: value in

The island of Bardesey aforesaid, happening sometimes once in six years, and sometimes once in twelve years, and sometimes once in eighteen years, as is said; and by the examination of the said Abbot, and others, here moderately valued in common years, at the rate of about ..	2	0	0
	30	3	0
	58	6	2½

Thence in REPRISALS, viz., in TEMPORALITIES.

To be annually paid to the King, in the Exchequer of Caernarvon	1	6	8
Fee of John Puleston, Esq., steward, in the same place, per ann. 4 ^l ., and of Matthew Hanmer, bailiff, in the same place, 2 ^l	6	0	0

SPIRITUALITIES.

By the pension annually paid to the Bishop of Bangor	4	0	0
Annual procurations paid to the Bishop: for the Church of Aberdaron, 12 ^s ; Bryncrois, 22 ^s 2 ^d ; and Tidve- lioc, 2 ^s 6 ^d	0	16	8
Annual procurations paid to the Archdeacon of Caernar- von: for the Church of Bryncrois, 8 ^d ; and Tud- villoc, 10 ^d	0	1	6
	12	4	10
Viz., in Temporalities	7	6	8
— in Spiritualities	4	18	2

And the clear annual value, in common years, is	46	1	4½
Viz., in Temporalities.....	20	16	6½
— in Spiritualities	25	4	10
Thence a Tithe	4	12	1½

Comput. Ministrorum Domini Regis, temp. Hen. VIII.

*(Abstract of Roll 29 Hen. VIII., Augmentation Office.)**The late Monastery of Bardsey, county of Caernarvon.*

	£.	s.	d.
Bardsey — Rent of Lordship lands.....	6	3	0
Ultra Darron — Returns of the hamlet called Tunc- penren	0	3	0
Cadlande — Returns of tenants at will	0	16	0
Uskoo — Returns of tenants at will	0	16	5
Lewenam — Returns of tenants at will .	0	16	6
Bederron — Returns of tenants at will	0	0	6
Gwethwreth — Returns of tenants at will	0	3	4
Ultra Darron — Returns of free tenants	1	4	5½
Ultra Darron — Returns of assizes of tenants, as well by indenture as at will.....	1	10	0
Isselley — Lordship lands, let by indenture	1	15	8
Tresmorva, with hamlets — Returns of free tenants.....	1	5	5½
Trigerie — Returns of tenants at will	0	13	3
Ugheldre — Returns of tenants at will	0	1	0
Nantgondy — Returns of tenants at will	0	1	1½
Tudwellowe — Returns of tenants at will	0	1	9
Pencrith — Returns	0	6	8
Uselley — Returns of free tenants	5	2	3½
Uselley — Lordship lands, let by indenture	1	5	4
Isselley — Returns of free tenants	1	17	6½
Treffinorda — Returns by indenture ..	3	12	0
Haberderron — Returns of Tithes ..	15	13	4
Bringeross — Returns of Tithes from the Chapel ...	7	13	4
Tidwellocke — Returns of Tithes from the Chapel	1	13	4
Nantgondye — Returns of Tithes from the Chapel	6	13	4

Speed makes the gross valuation as above, viz., £58 6s. 2½d.

Dugdale places it at the clear annual value, viz., £46 1s. 4½d.

In the Extent of the commot of Kemedmaen, Kymytmaen, or Cwmmwd-maen, (*Record of Caernarvon*, p. 38,) it is mentioned that all the tenants of the abbot of Bardsey, in this commot, paid one hundred shillings per annum, in equal portions, at the festivals of Easter and Michaelmas.

In the *Taxatio* of the bishop of Bangor's revenues the returns and offerings of the abbot of Enlli are valued at thirty marks, and the tithe thereof at forty shillings.

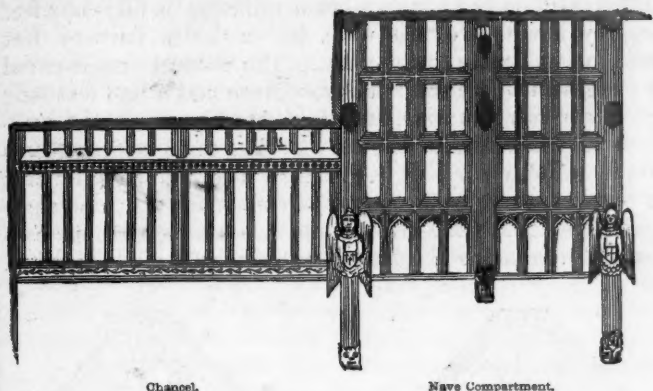
We have only to add to the above account of Bardsey, that the island is now entirely the property of a good landlord, Lord Newborough, of Glynllifon; that it is inhabited by about one hundred and forty persons, who are occupied partly in agriculture, partly in fishing. The soil is fertile,

and the farms upon it are in thriving condition; but the principal trade of the island is carried on with Liverpool, whither swift sailing vessels proceed every week with cargoes of the lobsters and oysters for which the coasts of this island are famous, and carrying goods and passengers. The inhabitants appear to live in great concord and happiness; submitting, it is said, all their disputes to the arbitration of the senior inhabitant, who is locally called "The King." The keepers of the light-house, situated at the southern extremity of the island, are English; otherwise, though the Saxon dialect is spoken by some, the purest Cymric is the prevailing language of the island. The inhabitants are hospitable; and, as they are very seldom visited except by their relatives, the arrival of a stranger is a joyful event to the whole community. Were it not for the extreme difficulty of approach by means of Llŷn, and for the total absence of all public accommodation beyond Pwllheli, Bardsey would no doubt be visited oftener than it is. The grandeur of the scenery, the wild beauty of the sea coming in with the full Atlantic swell, the multitudes of all kinds of sea-fowl, the strange desolateness, and the recollection of the altered fortunes of the isle, make it still a worthy object of pilgrimage.

It would give us pleasure to learn, that the only remaining fragments of the abbey tower were ordered to be effectually preserved from further decay; which a few pounds would effect. But we should be still more gratified at hearing that the Ecclesiastical Authorities of the Diocese of Bangor had ceased to think the inhabitants of Ynys Enlli as out of the pale of their spiritual cure. Surely, when upwards of one hundred persons are thus settled, and are practically as far removed from Aberdaron church as though they lived at Caernarvon, it would not be expecting too much that some missionary, at least, of the church should be diverted from labours in foreign lands, and sent to dwell a little nearer home. But, no doubt, it would be practicable to establish a minister of the church in this island, if not for a permanency, at least on the principle of periodical relief; or else, we must be content to bear the reproach of neglecting the cure of so many souls, merely because they happen to be found in a remote and inconvenient, but at the same time in a most salubrious and by no means uninteresting, district.

H. L. J.

ROOF OF CILCAIN CHURCH, FLINTSHIRE.



Chancel.

Nave Compartment.

THE beautiful roof of this church, which has lately been repaired in a most scientific and successful manner by Ambrose Poynter, Esq., F.S.A., Secretary of the Royal Institute of British Architects,¹ is one of the finest, if not the most so, in North Wales. Tradition states that it came from Basingwerk Abbey; and, from the manner in which the principals are fixed at unsymmetrical distances over the arches in the northern wall, there is no doubt that it was not constructed originally for Cilcain church; but we have not been able to find any satisfactory ground for the tradition in question.

At p. 187, vol. i., our readers will find an account of the way in which the repairs originated; and we subjoin from the pen of the gentleman himself who conducted the repair, a description of the manner in which so difficult an operation was effected. We call attention particularly to the fact, that it was put into a state of thorough repair without being taken down; this being a hint not to be neglected by those who may have to make good some of the many ruinous churches throughout the Principality. In a majority of cases, the old roofs of churches are susceptible of effective restoration without the cost of a new frame-work.

¹ We are not aware how the subscription for the repair of this church is going on; but we hope that it has been filled up in a liberal manner, worthy of the county of Flint, and of North Wales.

This roof covers the southern aisle, or rather the main body, of the church. The nave or western portion, which is constructed on the hammer-beam principle, is fifty-four feet long by twenty-two feet wide, with a rise of fourteen feet from the wall-plate to the ridge. The chancel part is coved in a segment of a circle; it is seventeen and a half feet long by twenty-two feet wide, and eight feet high from the wall-plate to the centre of the curve. The main compartments of the western portion are thirteen feet wide from bracket to bracket, there being four such compartments; and these again, are equally sub-divided into two compartments. Sections of the main and secondary principals are here given.



Section of Secondary Principals.



Section of Main Principals.

The chancel roof is divided equally into two compartments. Both portions are ultimately divided into rows of single pannels between each purline. The cross sections of all the timbers are bold; the material used is oak; and the execution of the carving is bold, rather than elegant; thus indicating, perhaps, that the roof was intended for a loftier building than that which it now covers. The drawings, from which the engravings have been reduced, were kindly communicated to us by the Venerable Archdeacon Clough.

“Previously to the late repair, the roof of Cilcain church was in a state which threatened immediate ruin. The principle of its construction, as of many of the church roofs of the middle ages, was that of the collar beam, united by knees to the principal rafters, the horizontal tie being placed so high as to oppose, in the absence of any other connection between the timbers but mortices and wooden pins, very little

resistance to the tendency of such roofs to spread at the feet of the rafters; and the purlins and small rafters being tenanted to the principals, and to each other in short lengths, there was as little to prevent the whole structure from racking longitudinally by the action of the wind. Hence, the failure of the pins, which had occurred more or less throughout, partly from decay, and partly from the strain on them induced by these causes, had produced a general dislocation of the parts. The joints between the timbers were generally open, many of the tenons drawn out of the mortices, and in some places the knees and the rafters were separated by a space of three or four inches. Many of the timbers were also in a rotten condition, and the tenons absolutely gone; so that nothing but the application of iron straps had held them in their places.

"As a thorough repair had become imperative to prevent the fall of the roof, and it was altogether inexpedient to think of taking down and repairing it, it was necessary to devise means for maintaining it in its position, and rendering it permanently secure. To effect this object, the first operation after laying the timbers bare, was to bolt firmly together with long screw-bolts the rafters and collar beams, and the knees connecting them, so as to prevent all possibility of their separation going further; and, in performing this, a force was applied which succeeded in drawing these timbers into their places, and closing the joints. The purlins, plates, and ridge pieces were then secured from end to end, by continuous longitudinal iron straps screwed to the back of these timbers across the principal rafters; and, in like manner, the short rafters were secured to the purlins. Thus was the structure made stable in all its parts, without the removal of any of the timbers, except such as were too much decayed to be trustworthy; these were taken out and replaced by new. In places where, from neglect, it had been exposed to leakage, the oak was reduced to powder.

"Some decorative repairs were afterwards effected. A quantity of whitewash was removed. The large carved angels terminating the hammer beams, some of which had lost their wings, were made good; and the whole, which had necessarily assumed a patchy appearance from the intermixture of new oak, was brought to a uniform tint by varnish stained with bitumen."

INSCRIPTION AT THE
CHURCH OF MITCHEL TROYE, NEAR MONMOUTH.

† ORATE PRO GODEFRIDO
ET IOHANNES

THE inscription, of which the above is an abridged *fac-simile*, is engraved upon one of the corner stones of the south-west angle of the tower, and was evidently placed there when the building was erected. It was covered with white-wash, and, when this was cleared off, the letters were distinctly visible. It is about five feet from the ground; and the upper line is three feet ten inches in length. What may be remarked in the inscription, is the form of the letter E in ET. It seems as if, originally, it was only ORATE PRO GODEFRIDO, and the ET IOHANNES was added afterwards; and that the artist had begun to cut IOHANNES, leaving out the ET, but recollecting himself, altered the I into an E.

It is supposed that this GODEFRIDUS and JOHN, for whom the prayers of the faithful are requested, were the founders of the church. The history of the parish, however, is very defective; and no Godefridus can be found in any record or pedigree connected with it. The church consisted at one time of a nave and two side aisles, of the latter of which one is no longer in existence: the arches between them are pointed, and apparently of the fourteenth or fifteenth century. The characters of the inscription, however, appear of an earlier date; and it is not improbable, but that the stone, on which it was inscribed, may have formed part of an older building.

Ecton says that the church is dedicated to St. Michael; and he may probably have so considered it, from the name Mitchel being a corruption of Michael. The name, however, by which it is designated in all the records, is simply Troye. And Mitchel Troy, is Troy Magna, the hamlet and manor in which the church stands, in contradistinction to Troye Parva, the mansion and manor belonging to the Duke of Beaufort. Formerly the parish was called Troye, and the mansion and manor belonging to it, Troye Parva;

at present, however, the parish is termed Mitchel Troye or Troye Magna, and the mansion simply Troy.

The only thing in the interior of the building worthy of notice, is the Communion Table; which was given to the parish by the late Mr. Wyatt, agent to the Duke of Beaufort, and was brought from Italy. It is a beautiful thing; the top is a very dark marble, in three compartments; in the centre is outlined the Last Supper, from a picture by Michael Angelo; on the right is the Ascension, and on the left the Crucifixion, all simply in outline, but the life and spirit of the figures are admirable. The whole is set in an oak frame, supported by handsome carved legs. The same gentleman (Mr. Wyatt) restored the elegant formed Cross in the churchyard, which had lost its top.

In this parish is Graig y Dorth, the scene of one of Owain Glyndwr's battles; and it also contains a curious petrifying spring.

W.

ANCIENT EPISCOPAL RESIDENCE AT LLANDAFF.

(SEE FRONTISPIECE.)

THIS ancient castellated mansion supplies but scanty materials for its history; though, from the circumstance of its being situated in an episcopal city, (if, indeed, the word "city" be not misapplied in this instance,) and of its having belonged to the head of the diocese, some documents, at least, might be expected to exist in the possession of the Chapter of Llandaff, calculated to throw light upon the subject. Such, however, we are informed, is not the case; and even the most competent antiquaries, who are acquainted with the locality, profess themselves unable to learn much that is satisfactory about it. This residence was noticed by Browne Willis, (who derived his information from Wotton), in his account of Llandaff; and Grose, in his *Antiquities*, vol. vii. p. 83, also gives a notice and a view of it. The author of the history of Llandaff, in Storer's *Cathedrals*, mentions it; and a good view of a portion of the walls and town is there given. He also adverts to the archdeacon's residence or castle, lying to the north-west of the cathedral, and is of opinion that both were destroyed by Owen Glyndwr;

a position which it will be seen below, though confirmed by one, is doubted by another of our correspondents.

The best account, that we have been able to obtain of this interesting relic of episcopal magnificence, has been kindly afforded us by a gentleman thoroughly conversant with the antiquities of Llandaff; and from it we extract the following:—

“Up to A.D. 1127, there was but an inferior habitation for the bishop of Llandaff. This was razed to the ground in that year by Urban, then bishop of Llandaff, who erected on its site a new, indeed, the present one. He occupied it for about a year, and then died on his way to Rome. It was afterwards occupied by the succeeding bishops of Llandaff, as follows:—

Hutredus or Utryd,
Galfridus or Geffry,
Nicholas ap Gwrgant,
William de Salso Marisco,
Henry, Prior of Abergavenny,
William de Goldcliffe,
Elias de Radnor,
William de Christchurch,
William de Burgh,
John de la Warre,
William de Radnor,
William de Braose,
Philip de Staunton.

John de Monmouth,
John de Eglescliffe,
John Coventry,
John Pascall,
Roger Cradock,
Thomas Rushooke,
William de Bottesham,
Edmund Brumfield,
Tydeman de Wynchecombe,
Andrew Barrett,
John Burghill,
Thomas Peverell.

The latter, four years after he had obtained the possession of the temporalities of the see, and in August, A.D. 1402, hastily fled at the approach of Owain Glyndwr; who, pursuant to his desolating system, burnt the bishop's castle, and the archdeacon's house. The next bishop, John de la Zouch, lived at the palace at Matherne, near Chepstow, which, as Browne Willis says, (Llandaff, p. 37,) he for the most part edified, as did also several of his successors. Lingard, in his *History of England*, vol. iv. p. 118, when speaking of Protector Somerset, says,—‘The erection of that magnificent pile of building, which still retains from him the name of Somerset House, was the subject of general censure. It was said, that to procure a convenient site for this structure, he had demolished the parish church of St. Mary, and compelled the bishops of Worcester, Lichfield, and Llandaff, to convey to him the episcopal mansions belonging to their respective sees.’ Matherne, at that period, was the episcopal palace.

“The present ruins at Llandaff do not belong to the see, but to the Romillys, who became possessed of it by purchase from the Mathew family. At its most perfect date it was an unseemly pile, and in its present condition answers an appropriate purpose; for as it formerly sheltered the head of the bishop from the pitiless

storm, so now it protects, if not the officiating canon, at least his garden, from the destructive influence of the easterly winds."

Another correspondent observes:—"As to the bishop's palace at Llandaff, it appears that its destruction by Owen Glendower rests merely on tradition. Willis in his *Llandaff*, p. 30, quotes no authority; and Leland is silent, though in his *Collectanea*, vol. ii. p. 313, Owen's attack on Cardiff, is specially noticed. Thomas's *Life of Owen Glyndwr*, and the biographical account in the *Cambrian Plutarch*, give no references to ancient documents connected with the destruction of Llandaff. I observe that Sir H. Ellis, in his *Original Letters*, second series, vol. i. p. 42, states that the bishop's castle, and the archdeacon's house at Llandaff, were in part, or wholly, the victims of Owen Glendower's rage; but he gives no references that apply to Llandaff."

The passage in the *Collectanea* alluded to above, is taken from a collection of notes, entitled *Ex paralipomenis sive derelictis ab autore Eulogii*; and the eulogium, which immediately precedes, is entitled *Ex altero Chronico Maildolphesbiriensis Monasterii, cui titulus Eulogium Historiarum, autore monacho ejusdem loci, sed incerti nominis*. We quote the passage textually:—"Anno D. 1404, et 4. anno Henrici regis, Audoenus Glindoure partes australes Walliæ incendit, et villam de Cairdif, et castrum obsedit. Qui vero intus erant miserunt ad regem petentes auxilium. Sed ipse nec venit, nec succursum misit. Audoenus villam cepit et incendit, præter unum vicum in quo fratres Minores habitabant: quem amore fratrum cum conventu stare permisit. Cepit insuper castrum et destruxit, multasque divitias ibi repositas abstulit. Et cum fratres Minores peterent ab eo libros suos et calices, quos in castro deposuerant, respondit, 'Quare posuistis vestra bona in castro? Si ea retinuissetis apud vos, salva vobis fuissent.' The very name of Llandaff, does not occur in the quotation; and, indeed, from the respect which Glyndwr paid to those ecclesiastics who did not side with his enemies, we should be inclined to think that he would not have attacked the episcopal residence, although his troops might have caused some damage to it from their want of discipline. In another portion of the *Collectanea*, entitled "A Description of several other parts of Wales," vol. iv. p. 92, we find mentioned, "Item aliud castrum vocatum castrum de Llandaffe prope Tapham distans a Kayrdiff mille

passibus." This, probably, referred to the Castellated Residence in question.

It now remains for us to make a few observations on the remains of this castellated residence, as they exist at the present day. Grose says, — "Against the remains of this gateway, two miserable cottages have been patched up; one of them, such is the vicissitude of human grandeur, an ale-house!" His view was drawn in 1773, and was taken from the N.W.; it shewed the ale-house standing on the northern side of the gateway, and a thatched roof over the central portion. The southern tower was then higher than it now is, and a thatched pent-house was erected against it. This is one of the most correct of Grose's views.

For the drawing which forms the subject of the beautiful engraving, serving as a frontispiece to this volume, we are indebted to the kindness of Anthony Salvin, Esq., F.S.A., who has formed the most valuable portfolio of Welsh architectural antiquities that at present exists. The whole Principality is under a deep debt of gratitude to that gentleman, and most accomplished architect, for the able manner in which he has repaired Caernarvon castle, by order of the crown; and we hope that similar success will attend his labours on other Welsh castellated remains. This drawing has been reduced and engraved under the superintendence of Henry Shaw, Esq., F.S.A., and gives a faithful representation of the architectural features of the original. We should much doubt, whether this gateway were not of a date later than that of its reputed founder, Bishop Urban, A.D. 1120; since it presents all the features of the Edwardan period; and we should rather refer it to the thirteenth century. The sloping buttresses, which are characteristic of the castles in South Wales, will not escape notice; and the admirable effect of the retiring arches, will attract the eye of the architectural reader. It would give us great satisfaction to learn, that the proprietor of this valuable remain (for we do not coincide in the opinion as to its insignificance,) had taken measures for its more effectual preservation. It need not be restored; but it might be so far repaired, at a small expense, as that every stone now standing might be kept in its actual place, for ages to come; and thus, one more monument of the greatness of former days, would not be lost to the country.

MONUMENT AT CHRISTCHURCH,
MONMOUTHSHIRE.



from their infirmities, by reposing all night upon the tomb. That such a practice should be continued in this country, in the nineteenth century, is extraordinary, — and argues little in favour of the superior intelligence of the present generation. It is not less surprising, that, notwithstanding the veneration paid to them, there is no account, either historical or traditionary, respecting the parties here interred. Beyond the information contained in the inscription, we know not who or what they were; nor whether both are considered saints, or only one of them.

A notice of this monument is inserted in the fifth volume of the *Archæologia*, by Mr. Strange; who, strangely enough, was unable to decipher the inscription, although remarkably perfect, and the letters well cut, — and, considering that nearly five centuries have elapsed, are extremely well preserved. It requires, therefore, very little attention, to read “Hic jacent Johannes Colmer et Isabella Uxor ejus qui obierunt anno domini mcccclxxvj (1376) quorum animabus propicietur Deus Amen.” The habit of the male appears to be that of a civilian of the period when they lived. There is this peculiarity in the tomb, — that the lady, contrary to the usual custom, occupies the place of honour, and lies on her husband’s right hand. Whether this was intended to denote that she only was the saint, or simply that she was of higher rank in society than her consort, it is impossible to determine. The name of Colmer occurs in no public record that I have met with in connexion with the county of Monmouth. In the *Liber Niger de Wigmore*, there is a conveyance from William de Colmer to William ap Griffith, of a burgage in the town of Usk, dated 29 Edw. III. From the date, this William might be the father of John here interred.

The living of Christchurch was an appropriation to the Priory of Goldcliff, and now belongs to Eton College. The monastic records of the period, if in existence, would probably give some information on the subject — and inform us how John Colmer, or his wife, or both, acquired the reputation of sanctity. I am not aware that any such documents are extant; but if there are, some antiquaries will, perhaps, be so obliging as to state where they are to be found.

The writer will feel much obliged for any other information respecting the family of Colmer, or throwing light upon the subject.

T. W.

HOLY WELLS IN MONMOUTHSHIRE.

SPRINGS of this description abound in all parts of the Principality, but in none more so than in Monmouthshire. Of these some are only remarkable for the extreme purity of the water; others are decidedly of a mineral character, and in all probability are equally as efficacious, in many disorders, as those of the more fashionable places of resort at Malvern, Cheltenham, &c. That they were at some time much more frequented than at present is very evident, from the remains of baths and other conveniences still visible at many of them. That they have fallen into disuse, except by the peasantry in their immediate neighbourhood, may be attributed to the caprice of fashion and the superior attractions of the celebrated watering places abovementioned, and partly to a fear of ridicule and the being supposed to countenance superstition. The very name of a *Holy Well* is sufficient to frighten many, and prevent their availing themselves of the really valuable medicinal properties of these springs. They are very generally found in the immediate vicinity of existing churches, or where there have been churches and chapels, and are commonly called by the names of the patron saints.

Where only remarkable for their purity, the church will generally be found to occupy the site of an ancient hermitage. It is very natural that those who renounced the world and embraced an eremitical life, should settle in situations where their only beverage could be obtained in the greatest purity and plenty. On the other hand, where the waters hold any minerals in solution and possess medicinal properties, it may be fairly inferred that the church or chapel originated from the number of health-seeking visitors who frequented the spot. I am not aware that any of the waters in this county have been subjected to scientific analysis; many of them are, however, perceptibly Chalybeate, and are of course efficacious in all those disorders in which such springs are found beneficial. I am very much inclined to think that most of our holy wells would be found, upon examination, to contain more or less of iron in solution. It is a very general custom at these places for every one who drinks the waters to drop a small piece of metal, usually a pin, into the fountain, and considerable quantities of the

latter might be collected at some of them. This practice is of very remote antiquity. The ancients used small pieces of money for the purpose, as we learn from Seneca in *Quæst. Nat.*, who, speaking of the springs of the Nile, observes:—*“In hâc ora stipes sacerdotes et aurea dona præfecti cum solemne venit sacrum jaciunt.”*—Here, on solemn festivals, the priests throw in their brass money, and the great men their gold offerings. The same custom is alluded to by Pliny, lib. viii. epist. 8, speaking of the sacred spring of the Clitumnus, *“Fons purus et vitreus ut numerare jactas stipes et relucentes calculos possis”*—A spring, so pure and clear, that you may count the pieces of money that have been thrown into it, and the shining pebbles at the bottom. Small pieces of money were probably used for the purpose before pins were invented in this country, and the proceeds appropriated to the support of the officiating minister. The offering now is a pin; but the poor ignorant people who continue the practice, are unable to assign any reason for it. Among the holy wells of greatest repute in this county, I will notice one near Trelech, not far from the three druidical stones which give name to the parish; one at Llanvetherine; and another at Llanddewi Skiryd. The remains of baths, and other buildings, are found at all these, which are Chalybeates. At Croft Hir, in Llangattock Vibonavel, not far from Llanvanners chapel, is a noted spring, with baths, &c. A considerable quantity of pins might be collected here. Simmery (St. Mary's) Well, near Monmouth; Ffynnon Wern-ddû, and Ffynnon Llwyndû, are near Abergavenny. Near the latter formerly stood a chapel, dedicated to St. David. Ffynnon Govor is a group of springs in the parish of Llanover; Ffynnon y Cleifion is near Usk: a chapel stood near it, of which there are at present no remains. Another Ffynnon y Cleifion is in Dingeston, or Penrose. St. Gybu's Well, is near the church of Llangybu. Ffynnon Gor Teyrn, near Mathern church, may possibly be the *“Fons lucidissimus”* mentioned in the legend of St. Tewdric. Another Ffynnon Gor Teyrn is near St. Kinsmark's Priory. In fine, there are few parishes which do not possess a holy well, celebrated for its real or supposed medicinal virtues. It might be very well worth the while of the proprietors to restore the baths, at some of these places, which might be done at small expense, and be a benefit to themselves and the county. W.

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- St. Asaph, The Very Rev. the Dean of, St. Asaph.
- Thelwall, Rev. Edward, Llanbedr, Ruthin.
- Traherne, Rev. J. M., M.A., Coedriglan, Cardiff.
- Turner, Dawson, Esq., F.S.A., Great Yarmouth, Norfolk.
- Turnbull, W. B. D.D., Esq., Secretary Soc. Antiq. Scot., 25, Great King St., Edinburgh.
- Verdier, M. Architect, Paris.
- Vincent, Rev. J., M.A., Llanfair Vechan, Caernarvonshire.
- Vivian, J. H., Esq., M.P., F.R.S., Singleton, Swansea.
- Wakeman, Thomas, Esq., Graig, Monmouth.
- Webb, Rev. John, M.A., F.S.A., Tretire, Herefordshire.
- Westwood, J. O., Esq., F.L.S., St. Peter's, Hammersmith.
- Williams, John, Esq., Swansea.
- Williams, John, Esq., Plas Tan yr allt, Caernarvonshire.
- Williams, J., Esq., Tynewydd, Caernarvonshire.
- Williams, Rev. Robert, M.A., Llangadwaladr, Denbighshire.
- Williams, Rev. J., (*Ab Ithel*) Nerquis, Mold.
- Williams, W., Esq., Pwllheli, Caernarvonshire.
- Williams, Rev. T., St. George's, St. Asaph.
- Williams, John, Esq., High Street, Holywell.
- Williams, Evan, Esq., Knighton, Radnorshire.
- Williams, Rev. Rowland, M.A., Canon of St. Asaph, Ysceifiog, Flintshire.
- Williams, David, Esq., Bron Eryri, Dolgelly.
- Wynne, W. W. E., Esq., F.S.A., Vice-President of the Association, Peniarth, Merionethshire.

REGULATIONS FOR THE GOVERNMENT OF THE
CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.

(Provisionally adopted until the holding of the First Annual Meeting.)

THE CAMBRIAN ARCHÆOLOGICAL ASSOCIATION is formed in order to examine, preserve, and illustrate, all Ancient Monuments and Remains of the History, Manners, Customs and Arts of Wales and its Marches.

I. The Association shall consist of all persons, approving of its objects, who shall be proposed by one or more of the General or Local Secretaries, and shall be admitted as members by the President and the Committee. No pecuniary subscription is required of any member. Any donations, that may be made to the Association, are to be lodged in the hands of the Treasurer.

II. The Government of the Association shall be vested in a Committee consisting of a President, six or more Vice-Presidents, two General Secretaries, sixteen Local Secretaries, viz., one for each county of the Principality, and one for each of the counties of the Marches, a Treasurer, and twelve ordinary Members.

III. The President's tenure of office shall be for one year.

IV. The General Secretaries and Treasurer shall be elected by the Committee.

V. The Election of the President, Vice-Presidents, and Members of the Committee shall be made by the Ballot of all the Members present at the Annual Meeting. The Committee shall select one Vice-President and three ordinary Members of their body who are to go out annually, and shall nominate one Vice-President and three other Members to fill up the vacancies. The names of those who go out, and of those who are proposed to supply their places, shall be hung up in the Local Committee Room during the whole time of the Annual Meeting, and a printed copy of such lists furnished to each Member of the Association, with his ticket for the Annual Meeting. No ordinary Member of the Committee, except the General Secretaries and Treasurer, shall remain on the Committee more than four years, or be eligible to serve again until after the lapse of one year. Any Member of the Association is at liberty to substitute on the list any other name or names for those proposed by the Committee.

VI. The Committee shall be empowered to fill up *pro temp.* by election all occasional vacancies that may be caused by the death or resignation of the President, of any of the Vice-Presidents, or of any of the ordinary members of the Committee.

VII. These vacancies shall be supplied on the recommendation of at least three Members of the Committee, made in writing, the proposed Member being elected by general vote of the Committee.

VIII. The Annual Meeting shall be holden in one of the principal towns of the Principality and its Marches, at which the elections, the appointment of the place of Meeting for the ensuing year, &c. shall take place. Notice of this meeting shall be given by one of the General Secretaries, by order of the Committee.

IX. The Committee shall have the power of nominating a certain number of Vice-Presidents and Local Secretaries, who shall be *ex-officio* Members of the Committee.

X. No other General Meeting of the Association shall be holden without the consent of at least three fourths of the Committee expressed in writing; for such Special Meeting a notice of at least three weeks shall be given by advertisements in the public papers. At this Special Meeting the President, or in his absence one of the Vice-Presidents, shall take the Chair, and in their absence the Committee shall appoint a Chairman.

XI. Neither at the General Annual Meeting, nor at any Special General Meeting, shall any alteration of, or addition to, any of the Rules and Regulations of the Association be submitted to the Meeting unless upon a proposal, in the form of a resolution in writing, signed by two Members, which shall have been sent to the Committee, through the General Secretaries, one month previous to the Meeting. The Summons for the Special General Meeting shall specify the Resolution or Resolutions to be submitted to the Meeting, and the discussion shall be confined to that object only: in case such proposed Resolution or Resolutions shall be carried, another Special General Meeting shall be summoned by the Committee after the lapse of not less than a fortnight, nor more than a month, for the sole purpose of ratifying or rejecting such Resolution. If, however, the first mentioned Special Meeting take place at a time not more than two months before the Annual Meeting, then such Resolution or Resolutions shall be ratified or rejected at that Annual Meeting.

XII. The Chairman of the Annual, or any other General, Meeting shall have an Independent, as well as a Casting, Vote.

XIII. In all Elections made by the Committee it shall be allowable for any Member thereof to demand a Ballot.

XIV. A Report of the Proceedings of the whole year shall be submitted to the Annual Meeting.

XV. The Committee shall be empowered to make such Bye Laws as may from time to time appear to them expedient.

Accounts of the proceedings of the Association will appear regularly in the *Archæologia Cambrensis*.

Correspondence.

To the Editors of the Archæologia Cambrensis.

GENTLEMEN,—In a note, vol. i. p. 409, you request information as to the expression in a grant of James I., to John Eldred and George Whitmore, to hold Courts, &c., in the Manor of Greenfield, viz., “as of his Manor of East Greenwich, in the county of *Flint*.” This county must be a mistake, either of the writer or reader of the grant, for *Kent*. In the manorial grants from the crown at that period, and perhaps previously to temp. Elizabeth, it is usual to find the words “as of our Manor of East Greenwich, in the county of *Kent*.” This expression occurs, for example, in a letter from James I., to the Corporation of Ruthin. Greenwich, you of course are aware, was then a royal palace, and the birth-place of Elizabeth. I am, &c.

Ruthin, Oct. 8, 1846.

R. N.

To the Editors of the Archæologia Cambrensis.

GENTLEMEN,—One of your correspondents wishes for information respecting the Boteler or Butler family, formerly of Dunraven Castle, in Glamorganshire; also, of the Butlers of Coed Canlais, and Johnson, in Pembrokeshire. A pedigree of the Botelers of Dunraven, Koed Kenlas and Janston, will be found in vol. i. p. 76, of the new edition of Lewys Dwnn.

In the church of St. Bride, Glamorganshire, in the vicinity of Dunraven Castle, is a monument to one of the Butler family, now falling to decay; and if the help of some one interested in the Butler family, does not ere long do something to restore it, it will, like many others in the county of Glamorgan, fall to pieces. The effigies of a gentleman and a lady are on the top of the tomb. The arms, quarterly of four; first and fourth, three cups; second, fretty a fess; third, a fess. The tinctures not to be made out. The supporters appear to be lizards.

Dunraven Castle passed to Sir Richard Vaughan, of Bredwardine, in Herefordshire, by marriage of Anne, daughter and heiress of John Butler.

In the church of St. Athan, Glamorganshire, are two monuments of the Berkrowles of East Orchard, in the parish of St. Athan, who were related to the Turbervils, Lords of Coity, and so to the Botelers. These monuments require to be cleaned and repaired, or they will soon fall into the same state as that of the Botelers of St. Bride. Yours, &c.

October 10, 1846.

X.

UNPUBLISHED LETTER OF EDWARD LHUYD.

To the Editors of the Archæologia Cambrensis.

GENTLEMEN,—The following letter, which I believe has never been printed, I copied from the original, in Lhuyd's own hand-writing, during an excursion through North Wales, in the summer of 1844; and, although it contains nothing of particular interest to the general reader, yet I cannot help expressing my conviction that anything, however trivial, from the pen of the learned author of the *Archæologia Britannica*, cannot but prove acceptable to most of the readers of the *Archæologia Cambrensis*.

St. David's College,
Lampeter, Sept. 16, 1846.

I remain, &c.

D. SILVAN EVANS.

An unpublished Letter of the late Rev. Edward Lhuyd, M.A., Keeper of the Ashmolean Museum in Oxford, to Richard Mostyn, Esq.

"Oxford, June 22, 1707.

"Most Hon^d. Sr.

"It's high time to let you know I am stil amongst the Living, and notwithstanding my long Neglect as to Correspondence, as sensible as ever of my Best Patrons. You will receive herewith the First Volume of the Archæologia; for I make that word now more comprehensive than in the 1st. Design. I heartily wish it may in some measure prove satisfactory to those of my Subscribers, who are curious and acquainted with Books. For if so, there's no doubt but others will acquiesce also in their Approbation. D^r. Hicks, D^r. Gibson & M^r. Baxter have in their Private Letters to my self expressed their being not displeased with it; but such Letters (tho I have very litle acquaintance with the First and last of them) are, generally speaking, but too civil and complementary. The carrier being no better provided could not bring down this first Time above half a Douzen Books; neither have I yet learnd who of my Subscribers are at present in the Countrey; but he promises to return again in a Fortnight's Space. M^r. H. Foulks had orderd me to send yours bound onely in Past board; but this I send, being one of the Few I printed on large Paper, and bound on purpose to be sent you the 1st. opportunity, may I hope doe as well. Be pleased to look at the bottom of the 1st. page of the Welsh Preface before you begin reading it: because the new Letters I have made use of, are a litle puzzling & perhaps too many to be introduced into an Alphabet at one time. I design for London very speedily to see what I can doe with the Impression, where if you please to Honour me with a Line or Two 'twill be the greatest Encouragement that can be wishd by

"I know not where I shall lodge but my Letters may be directed to be left with M^r. Grif. Davies at the 7 stars in Monmouth street."

"Most Hon^d. Sr.
Y^r. ever oblig'd
Humble Servant
EDW. LHUYD."

"For the Honoured Richard Mostyn of Penbedw, Esq.
"This is to be left with M^r. Lloyd at Ruthin."

Miscellaneous Antiquarian Notices.

VALLE CRUCIS ABBEY. — A correspondent calls our attention to a tradition which assigns the carved oaken roof of the church of Llangollen to Valle Crucis Abbey. Perhaps he will favour us with some further information on this point. We would hazard a conjecture of our own that the splendid brazen chandelier, now preserved in the church of Llanarmon in Yale, once belonged to the above-mentioned abbey. It is a work of the fourteenth century, apparently, and was for a long time in the ancient mansion of Bodidris. We hope at some future period to give a representation of this valuable specimen of mediæval art. While upon the subject of the abbey, we may remind our readers that the *Guide to the Abbey*, by the Rev. John Williams, is now on sale, and may be obtained through any bookseller. Price 6d., with a fine engraving.

BEDD PORIUS. — We stated erroneously in Vol. i. p. 424, that this curious monumental remain had been preserved from destruction by the orders of Sir R. Vaughan. It lies on the property of Sir W. W. Wynn, and it was by the order of the latter, not of the former, gentleman that the stone was preserved: though no doubt it would have fallen into equally good hands had it belonged to the head of the Cors-y-Gedol Family.

MISS ANGHARAD LLWYD'S HISTORY OF MONA. — A few copies of the quarto edition of this valuable work, generally believed to be out of print, are still in the author's possession. We hope to hear of a new edition of this book, and we would add of Rowlands's *Mona Antiqua*; both are fully deserving of a reprint.

CATHERINE TUDOR OF BEREN. — A correspondent informs us that a pedigree of Catharine Tudor has been published by one of her descendants, the celebrated Mrs. Thrale, afterwards Piozzi, in one of her publications entitled *Piozziana*.

THE FIRST VOLUME of the *Archæologia Cambrensis*, handsomely bound in cloth boards, price 14s., is now to be had of the publishers. We cannot now undertake to supply single numbers to complete imperfect sets, though a few detached numbers are still on sale. Cloth covers for the numbers of the first year, price 1s. 6d., may be had of the publisher.

The *Annales Archéologiques*, published by M. Didron, are continually treating of Breton and Celtic or Celto-Gallic remains. This work will be found to be one of the most interesting antiquarian publications of the present day. It ought to be on the table of all wealthy archæologists.

Among the latest French literary announcements, we observe the following: — "*Nobiliaire de Bretagne, ou Tableau de l'Aristocratie Bretonne depuis l'Etablissement de la Féodalité jusqu'à nos jours, par M. Potier de Courcy, 4to., 12s.*" Works of this kind are worth making known to the Welsh antiquary.

Reviews.

1. **A BIOGRAPHICAL DICTIONARY OF EMINENT WELSHMEN.** By the Rev. ROBERT WILLIAMS, M.A. 8vo. Parts ii., iii., and iv. REES, Llandovery. (To be published on Jan. 15.)

We have received the second, third, and fourth parts of this excellent work; and only wish, for our own sakes, that we could be in possession of the whole forthwith, so useful do we find it as an authoritative book of reference. These parts carry on the work into the letter E; and contain some of the most interesting biographies in the Cambrian series. The accounts are drawn out succinctly, and yet comprehensively. The authorities are always referred to; and the author's style is at once correct and elegant. It is a work which ought to be on the table of every Cambrian antiquary. The following extracts will be acceptable to our readers: —

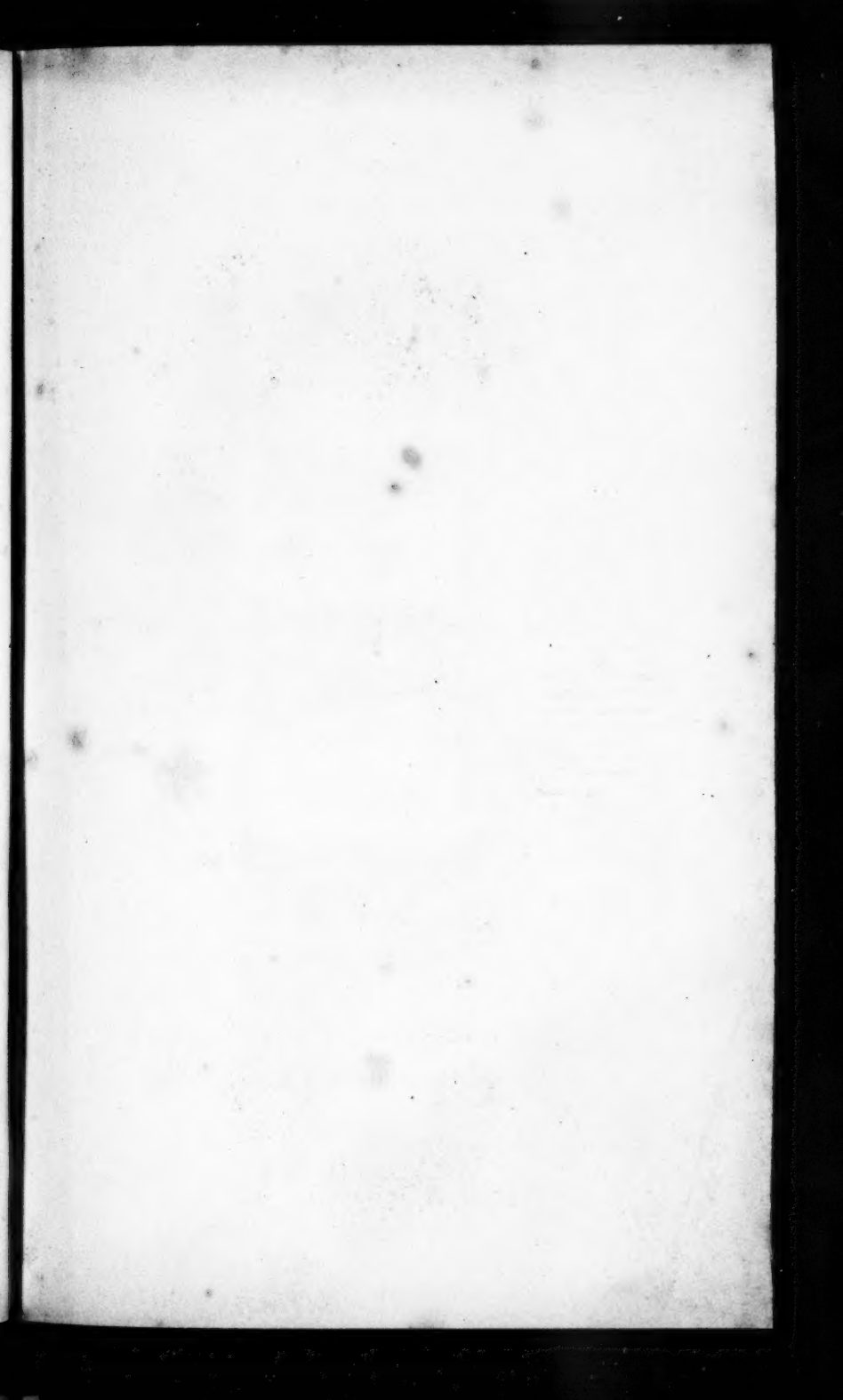
CARAWN, is the British name of Carausius, who, according to the Welsh chroniclers, was a young man of British family, but of low degree. Having distinguished himself in battle, he went to Rome, and solicited the senate to grant him permission and aid to protect the sea-coasts of Britain against the attacks of pirates, pointing out what immense advantages would accrue. Having succeeded in his object, he returned to Britain, and, collecting a powerful force, he put to sea, and made descents on different parts of the country, where he committed terrible ravages. All those who had no other resource flocked to him in crowds, so that he

entertained the design of revolting against the Romans. He proposed to the Britons that they should elect him king, promising to restore their freedom, and to expel the Romans. The terms being readily agreed to, Carawn, with a large army of Britons, engaged and defeated Bassianus, who had advanced against him with an army of Romans and Picts; but the latter having crossed over to the side of the Britons during the battle, the Romans were defeated, and their commander slain; the Picts being rewarded for their treachery by having lands given them in Scotland. When the Roman senate heard of this disaster, they dispatched Allectus, with three legions to Britain, by whom Carawn's forces were defeated, and he himself slain. (*Myr. Arch.* ii. 200.) This account is corroborated in the main facts by other authorities; but the most important and interesting information has been obtained, in modern times, from a series of coins struck by Carausius, during his rule in Britain. From them we learn that he was born at Menapia, or St. David's; and having received his naval education in Batavia, according to Eumenius, he entered the Roman service at an early age, and distinguished himself under Probus, and afterwards under Carus and Carinus, both by land and sea; during which time his skill as a soldier and a naval commander had often been proved. When Carausius was stationed in the British channel, as admiral of the Roman fleet, to protect Gaul and Britain from the depredations of the Saxons, his great success made him an object of jealousy, and he was accused of appropriating to his own uses the rich booty he had captured. To save himself from the murderous designs of Maximian, he returned to Britain with several legions that he had previously commanded in Gaul, and he took entire possession of the province, and assumed the titles of Augustus, and Emperor. It appears from some of his coins, that he had been invited by the Britons to come over and assume the sovereignty. Defended by his fleet, Carausius successfully defied the attempts of Diocletian and Maximian to recover the lost province; and a peace, to which the Roman emperors unwillingly but necessarily yielded, confirmed Carausius in the undisturbed possession of Britain for nearly seven years. After a reign distinguished by invariable success against his enemies, by munificence in completing many splendid public works, and by cultivating the arts of peace, he fell by the hands of an assassin, who had been instigated to the deed by the Roman emperor Constantius, A.D. 302. (*Stukeley's Medallist History of Carausius. Akerman's Coins of the Romans relating to Britain.*)

EDIOL (GADARN,) earl of Gloucester, is said in the *Welsh Chronicles*, to have been the only Briton who escaped the memorable massacre of four hundred and sixty chieftains, who had been invited to an unarmed conference by the Saxons under Hengist, on Salisbury Plain, on which occasion, having found a pole on the ground, he slew seventy of the enemy and escaped. In a battle soon after, Eidiol had the satisfaction of taking Hengist prisoner, and afterwards beheading him. Eidiol is also recorded in the Triads with Gwgon and Gwrnherth, as the three "gyrddion," or strong men of the Isle of Britain, and he is there said to have killed six hundred and sixty of the Saxons in the course of the day on which the massacre occurred. (*Myr. Arch.* ii. 68, 255, 273.) Nennius mentions the massacre, but does not name Eidiol. He is, however, recognised by the English antiquaries, who call him Eldol or Edol, and say that he was earl of Gloucester, in the year 461. (See Dugdale's *Baronage*; and Gibson's *Camden*.)

2. TELYNEGION; (HUGHES, 15, St. Martin-le-Grand, 1846;) and BLODAU IEUAINC; (JENKINS, Aberystwyth, 1843.) By DANIEL SILVAN EVANS, St. David's College, Lampeter.

We intimated in No. iii. that a volume of poetry might be shortly expected from the pen of D. S. Evans, Esq. We are now enabled to announce its publication; and we beg to recommend it, as well as another, published by the same author a few years previously, most strongly to the notice of our poetic friends. The poems, it is true, are not all original, some being translations, and others imitations; yet their subjects, as well as their metres, are delightfully varied. The language in which they are written is pure, strong, and chaste; the style harmonious; and what particularly pleases us, as being a rare quality in modern Welsh poets, is the absence of apostrophical mutilations. At the end of "Blodau," are inserted a few treatises of an interesting character.





PLAS COCH, ANGLESEY.

The Seat of William Bulkeley Hughes Esq. &c. &c.

